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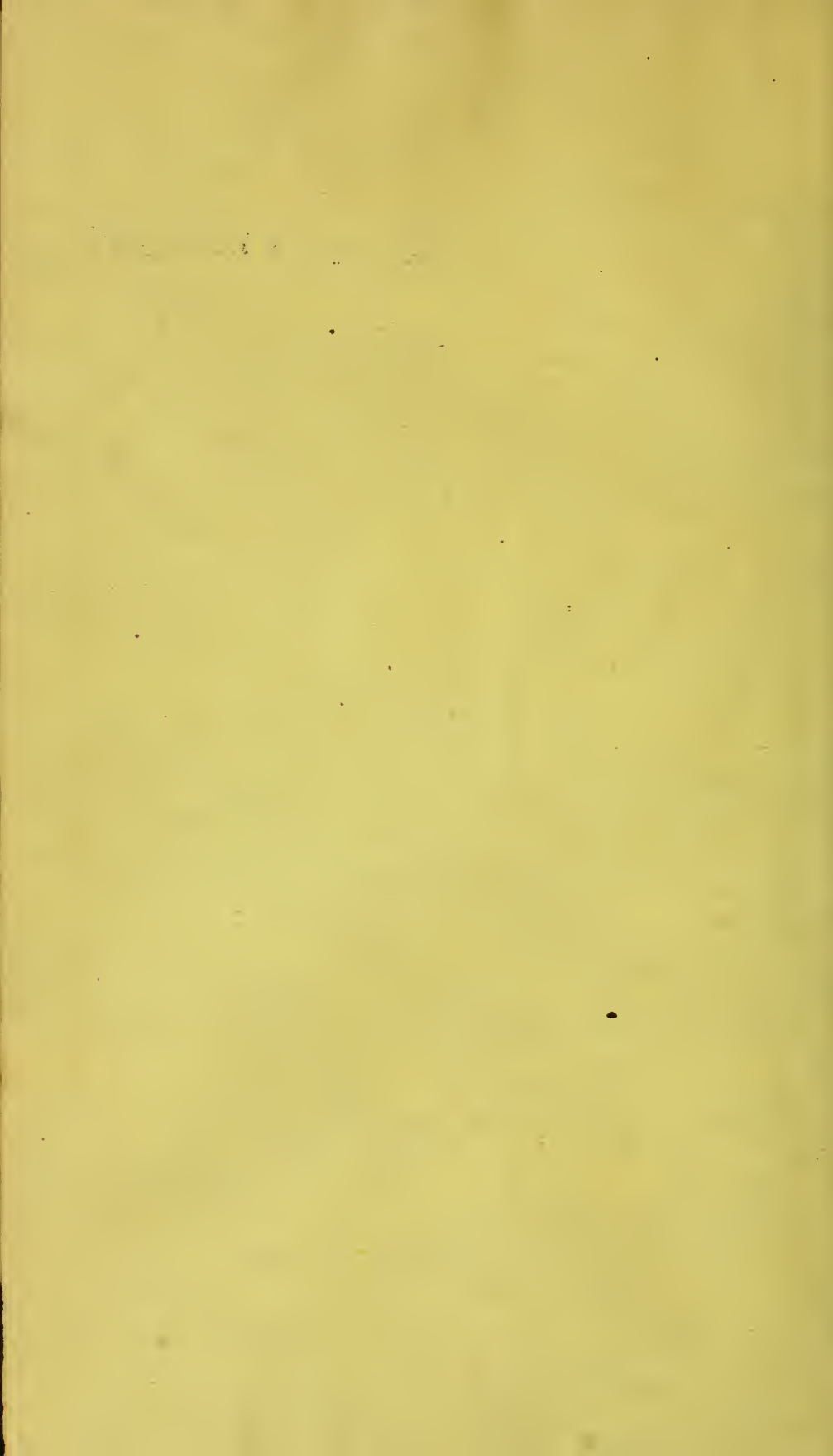
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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

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P R E F A C E.

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nägelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus *כִּתְּלִי kātāl'.*

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, are purely artificial. Cumbersome as they are, they are not exhaustive, and the student often finds no little difficulty in deciding to which declension certain nouns of frequent occurrence are to be referred. For these reasons they were abandoned by Nordheimer, who substituted a different system, which is itself, however, more perplexing than serviceable. The fact is, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

PRINCETON, *August 22d*, 1861.

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PART FIRST.

ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲתִיּוֹת) and points (נִקְיֻדִּים). The number of the letters is twenty-two ; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.		Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶּף	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּירְמֶל	Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā'-leth	ד	4
5	ה	H	הֵא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יּוֹד	Yōdh	י	10
11	כ	Kh, K	כָּף	Kaph	כ	20
12	ל	L	לָמֶד	Lā'-medh	ל	30
13	ם	M	מֶם	Mēm	מ	40
14	נ	N	נּוֹן	Nūn	נ	50
15	ס	S	סָמֶךְ	Sā'-mekh	ס	60
16	ע	—	עֵיִן	Áyin	ע	70
17	פ	Ph, P	פֶּא	Pē	פ	80
18	צ	Ts	צָדִי	Tsā'-dhē	צ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֵשׁ	Rēsh	ר	200
21	ש	Sh, S	שִׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus כ with a point in its bosom has the sound of *b*, כ unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; א is pronounced as *g*, א unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; ס is *k*, ס unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of א, is commonly neglected in modern reading; פ is *p*, פ unpointed is *ph* or *f*; ת is *t*, ת unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְבוּלֶת *shibboleth* with סִבְבוּלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שִׁבְר *to break*, שִׁוֵּי *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שִׁבֵּל *to be bereaved*, שָׁבֵל *to be wise*, סָבֵל *to be foolish*; שִׁכָּר *to be drunken*, שָׁכָר *to hire*, שִׁכָּר *to shut up*; שִׁוֵּי *to look*, שָׁוֵי *to rule*, סָוֵי *to turn back*; שִׁפָּה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4 : 7 from נֶשֶׁח, שִׁכָּלוּ Eccles. 1 : 17 for סִכָּלוּ. The original identity of ש and ש is apparent from the etymological connection between שָׁאֵר *leaven* and מִשְׁאֵרָה *a vessel in which bread is leavened*; שִׁזַּר *to shudder*, שִׁזָּה *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly where-in the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, \aleph and \beth , no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. \aleph is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand \beth had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ , sometimes by the rough and sometimes by the smooth breathing; thus $\aleph\iota\mu\omicron\delta\omicron\alpha$, $\aleph\iota$ 'Ηλί, $\beth\aleph\iota$ 'Αμαλήκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. $\beth\aleph\iota\mu\omicron\delta\omicron\alpha$ *Sh'mang*, $\beth\aleph\iota\mu\omicron\delta\omicron\alpha$ *gnāmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; ז פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, ק ך ם ן , or closed up by joining its last with its initial stroke, thus ם .

a. The few instances in which final letters are found in the middle of words, as לְבַרְבֵּה Isa. 9 : 6, or their ordinary forms at the end, as הַמ Neh. 2 : 13, מִנְּ Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְבָה Ps. 80 : 16, or smaller, as בְּהַבְרָאִים Gen. 2 : 4, or above the line, as מִזְעָר Ps. 80 : 14, or inverted, as בְּזִסָּה Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיִּשְׁקָחוּ Gen. 33 : 4, לוֹלֵא Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מִנְּצִה Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In גָּהֳן Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; וְבִרְלִיךְ Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter ; the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phenicians, and hence the appended *a* of "Αλφα, etc., which points to the Aramaic form אָפּאָ.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids כ ל מ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz: Ps. 25 (א omitted), 34, 37 (alternate verses, ב omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (א omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ב and א are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ח ט	(כּי)	נ מ ל
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϟ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
		א ח ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
		ז ס צ ש	Sibilants.
Strong,	{	ב פ	} Aspirates and Mutes.
		ג ק	
		ד ט	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

α. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ט and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V, as י into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words **אֵיתָן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֵיתָן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הָאֲמִתִּי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ת** in a certain class of cases, as explained § 54. 4.

α. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **בִּינָה שְׂמֵלֵאכֶהוּ** for *his work is understanding*; **אֲנִי שְׁלֵמָה** *I Solomon am writing*; **אֶךְ הַבְּנָה** *only build thou my peace*; **מֹשֶׁה כָּתֵב אֲלֵינוּ** *like a branch of the father of multitude*; **שֶׂאל הוֹן מִכְתָּבִי** *Moses has written to us. To which Nordheimer has added שֶׂאל הוֹן מִכְתָּבִי* *consult the riches of my book.*

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **הַ** **הַ**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגוֹמֵר** for *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of **ת** with the letters immediately preceding; thus **הק** or **ך** 500, **הר** or **ם** 600, **הש** or **ן** 700, **הת** or **ף** 800, **התק** or **ץ** 900. Thou-

sands are represented by units with two dots placed over them, thus שׁ 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus כדב 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דְּבַר *he spake*, in Ex. 6: 29 דְּבַר *speak* and דְּבַר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 דְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 דְּבַר *pestilence*. So וישק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; ויהשבתים is in Jer. 32: 37 first וַיְהַשְׁבֵּתֵם *and I will bring them again*, and then וַיְהַשְׁבֵּתֵם *and I will cause them to dwell*; שמים is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels \bar{i} and \bar{e} of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לאַ *lāt* Judg. 4: 21, דאָג *dāg* Neh. 13: 16 K'thibh, קאַם *kām* Hos. 10: 14, זאַזֶּל *zazēl* Lev. 16: 8, ראַשׁ *rāsh* Prov. 10: 4 and in a few other passages, sometimes for *rāmōlh*, צאַר *tsarvār*, אַמאַסאַךְ *amāsāk* Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גַּלָּה *gālā*, מַלְכָּה *malkā*, אַתָּה *atta*, rarely and only as an Aramæism by א, e. g. חֲגָא *hhoggā* Isa. 19: 17, קֹרְחָה *korhha* Ezek. 27: 31 K'thibh, גַּבְחָה *gābh'ha* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִוְיָהֶם or צִוְיָהִים *tsivvūthēm*, צִוְיָהִי *tsivvūthī*; שָׁבוּ or שָׁבוּ *shābhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מִינִיקוֹת *mēnūkoth*, נִסְגָּהִי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֶשֶׁשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps ינאַץ *yānēts* Eccles. 12: 5; זֹלָה *zōlh*, פֹּרוֹת *pōroth* Ezek. 31: 8, בִּטְסוֹלָהֻר *bitstsōlhār* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּי *malkhē*, מַלְכֵּי *malkō*; הִיָּה *h'yē*, פֶּרֶה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יִהְיֶה *yih'yē*, הִיָּיְנָה *tih'yenā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sobhēbh* is commonly סָבַב or סִבֵּב, only once סָבִיב 2 Kin. 8: 21; *yā'kōbh* is יָעַקב except in Jer. 33: 26 where it is יַעֲקֹב; *thēase* is הִנְשָׂה, but in Ex. 25: 31 *ēthām* according to the analogy of similar grammatical forms would be אָהֶם, but in Ps. 19: 14 it is אִיהֶם; *hēmār* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיָר and הִמְיָר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאָכִים; *g'bhūloth* is in Deut. 32: 8 גְּבוּלָה, in Isa. 10: 13 גְּבוּלוֹת, in Ps. 74: 17 גְּבוּלוֹת; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זוֹ; and *pō* פֶּה, פִּי and פֹּא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *'lōhīm*, אֱלֹהִים *'lōhīm*; נָתַן *nāthūn*, נָתַן *nāthūn*; נָתַן or נָתַן *nāthūn*. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּחַ *kō'h* Dan. 11: 6, always elsewhere כֹּחַ; קֹדֶשׁ *kōdhesh* Dan. 11: 30, for קֹדֶשׁ; דָּוִיד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲדִירִים *addīrīm* Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשון *rāshōn*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ö* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.

Short Vowels.

קָמֶץ Kā'-mets	<i>ā</i>	פָּתַח Pát-tahh	<i>ǎ</i>
צֶרֶי Tsē'-rē	<i>ē</i>	סֶגוּל Se'-ghōl	<i>ě</i>
חֹלֶם Hhō'-lem	<i>ō</i>	קָמֶץ חֲטִיף Kā'-mets Hhā-tūph'	<i>ö</i>

Doubtful Vowels.

חִירֶק Hhī'-rik	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shū'-rek	<i>ū</i> or <i>ũ</i>
קִבּוּץ Kīb'-buts	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī^a, which is a dot over its centre. When followed by ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm,

e. g. שֹׁמֵר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שֹׁ will be *ōsh* and שֻׁ *ōs*; if it have itself no vowel-sign, שֹׁ will be *sō* and שֻׁ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וּ. It will be observed that there is a double notation of the vowel *u*. When there is a וּ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וּ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וּ. = *ī*, and Hhirik parvum וְ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וּ. but וְ. The punctuators never introduced the letter וּ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וּ. and וְ, וּ and וְ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אֶהְיֶה *El'ēvi*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghes forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghes forte belong only to consonants: thus קֹיָה *kōvekā*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mē*, גִּי *gē*, בֹּי *bō*, לֹי *lō*, but שָׂרִי *sāray*, גֹּי *gōy*, גָּלִי *gālūy*, תָּי *tāv*, שָׁלִי *shālēv*, זֵי *zīv*; the combination וִי is pronounced *āv*, עָלִי and אָנִי *ānāv*, סָתִי and סָתִי *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. תִּיטֵי *tītē*, רִישׁוֹן *rīshōn*, פֹּרָא *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ו in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. וְכִינֹהָ Jer. 27:20, וְכִינֹהָ Ezek. 27:15, וְכִינֹהָ Ps. 30:4, וְכִינֹהָ Isa. 44:17, וְכִינֹהָ Jer. 33:8, וְכִינֹהָ Nah. 1:3. In וְכִינֹהָ 2 Chron. 8:18, and וְכִינֹהָ Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פֶּרֶה־צִיִּר Num. 1:10, עֵשָׂה־אֵל 2 Sam. 2:19, also written עֵשָׂה־אֵל 1 Chron. 2:16. In such words as נוֹשָׁבָה Jer. 22:6, שֹׁפָה Deut. 21:7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings נִשְׁבִּי, נִשְׁפִּי §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מוֹת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akīmōthī*, כֻּמֹּס *kūmūs*.

a. Hhirik with Yodh is short in וְהִמְיָרִי *vah^amīlāv* 1 Sam. 17:35, בִּיקְרוֹתֶהָ *bikk'rothekhā* Ps. 45:10, לִיקְהָתִי *likk'hath* Prov. 30:17. In צִקְלָג 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הִחֻקִּי *hhukkē*, לִאמֹנִים *l'ummīm*, חֻקָּה *hhukkā* Ps. 102:5, אֲלֹמֹנִים 2 Chron. 2:7, וְזָה Ezek. 16:34.

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§16. 1. The absence of a vowel is indicated by — Sh'vā (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Dagheshe-forte, §23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מִשְׁמַרְלֵם, מִלְלֵם, קִשְׁשֵׁ, מִלְלֵם, קִשְׁשֵׁ, מִלְלֵם, קִשְׁשֵׁ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְגִיקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **וְבָאָה**, **הַשָּׂאָה** Ruth 3 : 4; **וְהָיִיתָ** Isa. 62 : 3, though in this case it is sometimes written, e. g. **וְבָאָהָ** 2 Sam. 14 : 3; **וְהָיִיתָ** 2 Sam. 14 : 2; **וְהָיִיתָ** Judg. 13 : 3; **הוֹצֵאתָ** 1 Kin. 11 : 13. **א** at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. **הוּא רְבוֹא וַיֵּרָא הֵטָא**.

a. Final **ך** may receive Sh'va for the sake of distinction not only from **ק**, as already suggested, but also from **ר** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ك** in Arabic. In such forms as **רַגְלָיו** Sh'va is omitted with the closing letters because the **ר** is not sounded.

2. Sh'va may be either silent (**נָח** *quiescens*), or vocal (**נָע** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְתָּם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **וְאַבְדָּה** *y'abbēdh*, **שֶׁתָּה** *s'ēth*, **דָּא** *d'ā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **סוּא** *sūā*, **לִיְהִי** *līhī*, **לוֹלָם** *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיָקוֹב** *b'yā'kōbh*, **כְּיוֹם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בִּיָּדָה** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרָאָה** *b'rākāh*, **גְּלִילִים** *g'līlīm*, and with Methegh was pronounced as Pattahh **בְּמַקְהֵלוֹת** *bamakhēloth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ö*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh ֿֿ ; thus, עֹמֶד *ʿmōdh*.

Hhātēph-Seghol ֿֿֿ ; thus, עֹמֵר *ʿmōr*.

Hhātēph-Kamets ֿֿֿֿ ; thus, עֹלֵי *hēlī*.

a. Hhātēph (חֹטֵף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh וְיֹאכָב Gen. 2:12, הַבְּרָכָה Gen. 27:38; Hhateph-Kamets אֶבְרָהָם Gen. 2:23, אֶבְרָהָם Jer. 31:33; but never Hhateph-Seghol except אֶלְעָזָר 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. בְּסֻדָּה 2 Kin. 2:1, בְּסֻדָּה ver. 11.

PATAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ו, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ , which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rūʿhh*, שָׁמַיִם *shāmōʿ*, מַגְבִּיחַ *maghbīʿh*, שָׁמַיִת *shāmaʿt*, יִחַד *yīʿhhd*.

a. Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַיִת should accordingly be read *shāmaat*, and יִחַד *yīhhad*. But both the Sh'va under the final letter, §16, and the Daghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָחִיץ or רָחִיץֿֿ for רָחִיץֿ.

SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of א occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. אֶלֶּל *l'khā*, לוֹלֶּה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֶּם *kam-tem*, הִלַּכְתֶּם *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרוּעַ *z'rō'*, אָנִי *anī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֲלֵהִים	בָּרָא	בָּיֹם	אָדָם	הוֹדִלָת	סֵפֶר	זֶה
ā-dhā'm	ʿlō-hī'm	b'rō'	b'yō'm	ā-dhā'm	tō-l'dhō'th	sē'-pher	zé'
Gen. 5 : 1. אֵתוּ עָשָׂה אֲלֵהִים בְּדִמְיוֹת							
		ō-thō'	ā-sā'	ʿlō-hī'm	bidh-mū'th		

or מְעֻזִּי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hīm*, לִי *lī*, גָּבֹל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, מֶן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. רָלוּ, רָלָשׁ, רָלָב.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יְהִיָּה, יְהִיָּה, יְהִיָּה Gen. 22 : 8, which follow the analogy of יְקַטֵּל, and in סָבְבִי Isa. 10 : 34, קָמְצִי the first vowel is short; in גְּבִילָם, יִשְׁמָהּ the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יְרָאִי *yī-r'ū*, from אִירָא *to fear*, and יִשְׁנִי *yī-sh'nū* from יִשָּׁן *to sleep*; but יְרָאִי *yir-ū* from רָאָה *to see*, and יִשְׁנִי *yish-nū* from שָׁנָה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֲפָזִי *hhoph-shī*, מֶנֶח *mā-veth*, לָמָה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֲכָמָה *hhokh-mā*, חֲכָמָה *hhā-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּהָרִי *bo-hh'ri*, תֹּבְחָם *to-obh'dhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus וַאֲנִיֹּת with the prefixed conjunction *vo'niyyōth*, הַאֲנִיָּה with the article *hā'niyyā*; נֶצְמַד in the Hophal *yo'madh*, יִתְאַדָּה Isa. 44:13 in the Piel *y'thā-rēhū*. The first vowel is *ō* in צַהֲרִים from צָהַר, קְרָשִׁים from קָרַשׁ, שְׂרָשׁ from שָׂרַשׁ, עֲשָׂקָה־לִּי Isa. 38:14, קָבָה־לִּי Num. 22:11, אָרָה־לִּי Num. 23:7 and the like, and the first two vowels in such words as מֵאֲסָכֶם from פָּעַל, מֵאֲסָכֶם Isa. 30:12 from מָאָס, קָרַבְכֶם Deut. 20:2, קָטַבְהוּ Hos. 13:14, קָטַבְתִּי 2 Chron. 10:10, קָבַלְעָם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שְׁהִי־לִי Job 16:19 from שָׁהַר, תְּרָשִׁים from תָּרַשׁ, בְּמִתִּי from מִתָּה, and in מֵאֲסָתָּ, קָרַבְתָּ and the like, because it is originally and properly Kamets. The word שְׁמָרָה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shām'rā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: הָרָפִי Ps. 38:21, בָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald סָזַר Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 יִרְנָס the points belong to the marginal reading וִרַס, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מִנְתָּ Ps. 16:5, קָרַבְתָּ Ps. 55:19, 22, סָדָה Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁתַּחֲוִי Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *ō*, e. g. וְנָגַף־וּ Ex. 21:22 *v'nāgh'phū*, וְנָגַף־וּ Ex. 21:35 *amākh'rū*. § 45. 5.

b. Inasmuch as מַחְרָה is derived from מַחֲרָה *māhhar*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in הָרָפִי 1 Sam. 13:21, הָרַבְנוֹת Eccles. 12:11

and **הַלְלִי** Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of **קָרָהוּ** Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *a* in their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In **הַיָּסָפִי** *jasper*, and **הַיָּסָפִי** *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (**ⴢ**). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as **קָרָהוּ** Ezek. 26: 9 in the editions of Michaelis and Van der Hooght is an impossible one if (**ⴢ**) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *a*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *a* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, **זְכַּרְתָּם** *z'khartām*, **זָכַרְתָּ** *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent: זָכְרִי *zō-kh'rē*, תִּזְכְּרִי *tiz-k'rū*, זִכְרִי *zikh-rū*, תִּקְטֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Dagghesh-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְכְּרִים = הִזְכָּרִים *haz-z'khūrīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיִּבְרָא *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַלְתָּ *hal'lū*, קִלְלַתְּ *ki'l'lat*, צִלְלֹ *tsil'lō*, אִלְלֵי *al'lay*, חִלְקֵי *hlik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִזְכַּח, for example, ז belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.



DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagghesh-lene, Dagghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Dagghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters פ ת כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*; etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיְבִירֻ בָּאֵר Ex. 1:1, פֶּן עֲתָה Gen. 3:22, or ending in a consonant, מִצִּילֵי הַרְרִי, אֶל-בְּנֵי Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, הִיָּתָה לֵהֱיִי, פָּנֵי יְהוָה Gen. 1:2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10:29, Deut. 3:26, Josh. 10:30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אֱלֹהֵי, which ends in a consonant. In a very few cases, however, e. g. אֲדֹנָיִךְ Ps. 68:18, קִרְוֵהוּ Isa. 34:11, שִׁלְךָ בָּהּ Ezek. 23:42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׂמִיעָה, נִסְתָּהֲרָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. עֲבֹדָתָם, וַיְבִיֵּיתָ.

a. The primary signification of the name Daghesh is commonly explained from the Syriac  (הַגֵּשׁ), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is  (רִגְשָׁא). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (רֻכְּחֻךְ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (כּוּשׁוּי *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθη; οὐκ ἔχω, οὐχ ἔξω; μεθ' ὑμῖν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לָבַב *l'bbabh* with the prefix בִּ becomes בִּלְבַב *bil'bbabh*, not בִּלְבָב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדוּ, עֲבֹדִי, עֲבֹדְם, עֲבֹדִי from עָבַד; yet with occasional exceptions, as בִּצְטָקְסֶכֶּם Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. תִּעָבְדוּ, תִּעָבְדֶם, תִּעָבְדִי for תַּעֲבֹדוּ, תַּעֲבֹדֶם, תַּעֲבֹדִי. (3) The construct plural of nouns יַעֲבְדִי from עָבַדְתִּי, יַעֲבְדֶם from כָּתַבְתֶּם, תִּהְיֶה from תִּהְיֶה, though with occasional exceptions, as רִשְׁשִׁי Cant. 8: 6, but רִשְׁשִׁי Ps. 76: 4, צִמְמִי Isa. 5: 10, חֲרַפְתִּי Ps. 69: 10, בִּרְבִי Gen. 50: 23, but בִּרְבִיָּהֶם Judg. 7: 6; בִּנְדִי from בָּנָה, בִּנְדִי from בָּנָה are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, מַלְכֹּת from מַלְכָּה, בְּלִדֹת from בְּלִדָּה, עֲבָדָה (only occurring with suffixes) from עָבַד, but not מִרְיָהֹת from מִרְיָה. Also a few other nouns of different forms, viz.: חֲרַפְתִּים, but חֲרַפְתִּי, שִׁפְכָה, חֲרַפְתִּי, עֲרִבִי, מִרְבָּהִים, מִרְבָּהִי, אֶבְדִּי Josh. 15: 38, קֶדְדָּם Josh. 15: 56. (5) After prefixes, as He interrogative, e. g. הִיָּדְעָהֶם Gen. 29: 5 from יָדָעַם, and inseparable prepositions, e. g. לְדַבֵּר from דִּבַּר, בְּדָתָה from דָּתָה, כְּדַבֵּר from דִּבַּר. Usage is not uniform in the case of Kal infinitives follow-

ing inseparable prepositions, e. g. לְבָחוּב, לְבָחוּב; בְּנֶפֶל, בְּנֶפֶל; לְנֶפֶל, לְנֶפֶל; לְצָבָא Isa. 31:4, לְצָבָא Num. 4:23, 8:24; לְצָבָר, לְצָבָר. (6) The suffixes of the second person יָ, בָ, נָ never receive Dagghesh-lene, בְּנֶה, בְּנֶה, בְּנֶה.

These rules are sometimes of importance in etymology; thus, בְּנֶהְיָהוּ Ezek. 27:12 must have as its ground form בְּנֶהְיָהוּ, not בְּנֶהְיָהוּ; and אֲרָבָם Hos. 7:6, אֲרָבָם Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates אֲרָב, אֲרָב.

b. The omission of Dagghesh-lene in the final letter of הוֹסֵף Prov. 30:6, abbreviated from הוֹסֵף or הוֹסֵף, is exceptional. The Dagghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is best explained not as an exception to the ordinary rules, but as Dagghesh forte conjunctive, §24, e. g. אֲרָצָה בְּנֶהְיָהוּ Gen. 11:31 and elsewhere, אֲרָצָה בְּנֶהְיָהוּ Gen. 46:28, גָּאָה בְּנֶהְיָהוּ Ex. 15:1, 21, גָּאָה בְּנֶהְיָהוּ Ex. 15:13, וְנֶהְיָהוּ בְּנֶהְיָהוּ Deut. 16:1 (comp. גָּאָה בְּנֶהְיָהוּ Gen. 20:9), בָּם וְנֶהְיָהוּ Deut. 31:28 (comp. וְנֶהְיָהוּ Isa. 8:2), וְנֶהְיָהוּ Josh. 8:24, 10:20, נֶהְיָהוּ Gen. 35:29, נֶהְיָהוּ Isa. 40:7. See also Gen. 39:12, Ex. 14:4, 17, Isa. 10:9, Job 9:2, Ex. 15:11, 16, Ps. 35:10, Isa. 54:12, Jer. 20:9, Dan. 3:3, 5:11. The old strife as to the Dagghesh in the word שְׁתֵּי *two* is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from שְׁתֵּי; Schultens as Dagghesh-forte arising from an assimilated נ, contending that it was for שְׁתֵּי from שְׁתֵּי; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ה with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition בְּ without the Dagghesh, בְּנֶהְיָהוּ Judg. 16:28, and again with the same preposition with it, בְּנֶהְיָהוּ Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Dagghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Masoretic punctuators have indicated by placing a point called Dagghesh-forte (דָּגֶשׁ הָזָק) in the bosom of a letter so affected, to show that it is to be

doubled in the pronunciation; thus, *וַיִּימָּל* *vayyimāl*. Daghesht-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ו, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. *וַיִּרְאֶה*, *וַיִּמְרָא*.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, *וַיִּפְקֹד* *yippākēdh*. Daghesht-forte in these letters is readily distinguishable from Daghesht-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesht-forte if a vowel precedes, otherwise it is Daghesht-lene.

3. Daghesht-forte in ו may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesht-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesht-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesht, which analogy would require them to receive. As these are included under what have already, § 20. 2. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (◌َ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesht-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesht-

forte which represents such a doubling is called compensative; e. g. קָרָתִי, formed by appending the syllable הִי to the root קָרָה; קָרָתִי composed of the same syllable and the root קָרָן, whose last letter is changed to ת to conform with that which follows; סָבִי from סָבָה. 2. When the reduplication is indicative of a particular grammatical form the Dagghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְהַלֵּךְ, הִלְכָה, and certain forms of nouns, as, גִּבּוֹר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Dagghesh-forte conservative; e. g. יִסֵּב for יִסֵּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Dagghesh-forte conjunctive; e. g. קוֹמֵי צֵאִי, יְהִיְהִי־לָךְ, מִה־זֶּה. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Dagghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עֲנִבִי *inn'bhē* for עֲנִבִי *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Dagghesh-forte emphatic; e. g. הִלְלִי for הִלְלִי. In the first three uses named above Dagghesh-forte is said to be essential, in the last three it is euphonic.

a. Dagghesh-forte conjunctive occurs regularly after the pronoun מֶה, e. g. מֶה זָכוֹב וּמֶה־יִנְיָס Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43, e. g. לִקְהֹל־הַזֶּה Gen. 2: 23, אֲבִלְת־שָׁם Deut. 27: 7, וְהָיְתָה לוֹ Num. 25: 13, עֲנִה־הַיִּי Gen. 30: 33; וְהָיְתָה־הִיא Num. 34: 6, 7, 9, מִשָּׁה לֶאֱמֹר Ex. 13: 1 (where the accent is on the ultimate), מִצְנֶה־רָחֵק Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. קוֹמֵי צֵאִי Gen. 19: 14, לֹא וְרָאִתָּה 1 Sam. 8: 19, once after the liquid ר, e. g. וַיִּזְמַר לֹא 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. מִזֶּה Ex. 4: 2 for מֶה זֶה, so מִצְנֶה Isa. 3: 15, מִתְלַחֵחַ Mal. 1: 13, בְּסִפְסֻפָּהּ

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *ḥ.*; e. g. עוֹלָרִים for עוֹלָרִים, כְּסָאוֹ for כְּסָאוֹ, particularly after prefixes, as Vav conversive, the article and preposition מִ, so נִיְיָהִי, הַמְבַקֵּשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מְבַצֵּיר Judg. 8 : 2 for מְבַצֵּיר Isa. 22 : 10 for מְבַצֵּיר, זְכָרוֹן from זְכָרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּעְגְּנָה Ruth 1 : 13 for תִּעְגְּנָה.

MAPPĪK.

§ 26. Mappik (מַפִּיק *bringing out or uttering*), is a point in one of the letters א ה ו י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ *l'kūhhāh*, לְקַחְהָ *lāk'hhā*. The point four times found in א, וּבְיָאוֹ Gen. 43 : 26, Ezra 8 : 18, תְּבִיאֵי Lev. 23 : 17, רָאִי Job 33 : 21, though called a Daghesh in the Masoretic notes in the margin, is probably to be regarded as Mappik.

RAPHĒ.

§ 27. Rāphe (רָפָה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְּסֻדָּה Ex. 9:18, וְשִׁעְרָה Lev. 13:4, בְּהַטָּאָה Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In הַעֲשֹׂה־לָּהּ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In הַרְצֵה לֹא Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ה may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called קַנְיָנוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

* 1. Sillak	(,)	סִלָּק
* 2. Athnäh	(^)	אַתְנַחַ

CLASS II. *Kings.*

3. S'ghōlta	([^])	סִלְחָא postp.
4. Zakēph Katōn	([˙])	זָקַח קָטָן
5. Zakēph Gadhol	(^{˙˙})	זָקַח גָּדוֹל
*6. Tiphhha	(_˙)	טִפְחָא

CLASS III. *Lukes.*

*7. R'bhī ^a	([˙])	רְבִיז
*8. Shalsheleth	([˙])	שָׁלְשֵׁלֶת
*9. Zarkā	([˘])	זָרְקָא postp.
10. Pashta	([˙])	פָּשְׁטָא postp.
11. Y'thīb̄h	(_˙)	יְתִיב prep.
12. T'bhīr	(_˙)	תִּבְרִי

CLASS IV. *Counts.*

*13. Pāzēr	([˘])	פָּזֵר
14. Karnē Phārā	(^{˘˘})	כַּרְנֵי פָרָה
15. T'līshā Gh'dhōla	([˘])	תְּלִישָׁא גְדוֹלָה prep.
16. Geresh	([˙])	גֵּרֶשׁ
17. G'rāshayim	([˘])	גְּרֵשִׁים
*18. P'sīk	(_˙)	פְּסִיק

The Conjunctive accents, or *Servants*, are the following,
viz. :

*19. Merkā	(_˙)	מֶרְכָּא
*20. Mūnāhh	(_{˙˙})	מוֹנָח
21. Merkā Kh'phūla	(_{˙˙})	מֶרְכָּא כְּפֻלָּה
*22. Mahpakh	(_{˙˙})	מַחְפָּךְ
23. Dargā	(_{˙˙})	דַּרְגָּא
*24. Kadh mā	([˙])	כַּדְמָא
*25. Yerāhh ben Yōmō	(_˙)	יֶרַח בְּנֵי יוֹמָי
26. T'līshā K'tannā	([˘])	תְּלִישָׁא קְטַנָּה postp.

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnakh, *rest*; Segholta, *bunch of grapes*; Zakeph, *small and great, causing suspension*; Tiphha, *palm of the hand*; R'bbi, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhur, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresh, *expulsion*; Grashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munakh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphha is also called Tarhha (תַּרְחָה), Munakh with P'sik is called L'gharmeh (לְגַרְמֵה), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quocquam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent.* Heb. 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubia Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives. Y'thibh and P'sik being omitted altogether.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וְהָיָה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיִּשָּׂא Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיִּלֶּךְ Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. וַיִּשָּׂא Gen. 1 : 7, מִלְאָהוּ Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. וַיִּשָּׂא Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide; thus, in וַיִּרְאֵהוּ Gen. 26 : 4, צִבְיֹתָהּ Deut. 16 : 3, the accent is Pashta, but in וַיִּלְוֵהוּ Gen. 17 : 8, צִבְיֹתָהּ 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֲשֵׂב Gen. 1 : 11, כִּי Gen. 31 : 6, Deut. 10 : 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וַיִּהְיֶה Gen. 2 : 14, כִּי Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in וַיִּהְיֶה the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלִי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּה. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kl'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

Class I.

1. Silluk	([˙] ₁)	הַקְבֹּד :
2. Athnahh	(_ˆ)	הַקְבֹּד
3. Merka-Mahpakh	(^ˆ _ˆ)	הַקְבֹּד

Class II.

4. R'bhi*	([˙])	הַקְבֹּד
5. Pazer	([˙] _˙)	הַקְבֹּד
6. R'bhi* Geresh	([˙] _˙)	הַקְבֹּד
7. Tiphhha initial	(_˙)	הַקְבֹּד <i>prep.</i>
8. Zarka	([˙] _˙)	הַקְבֹּד <i>postp.</i>
9. P'sik	(_˙)	הַקְבֹּד <i>postp.</i>

CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּד
11. Merka-Zarka	(, ^)	הַקְבֹּד
12. Mahpakh	(<)	הַקְבֹּד
13. Mahpakh-Zarka	(< ^)	הַקְבֹּד
14. Munahh	(, _)	הַקְבֹּד
15. Munahh superior	(, ^)	הַקְבֹּד
16. Yerahh ben Yomo	(, v)	הַקְבֹּד
17. Kadhma	(, ')	הַקְבֹּד
18. Tiphhha	(,)	הַקְבֹּד
19. Shalshleth	(, ^)	הַקְבֹּד

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in a following initial aspirate, e. g. קָטַשׁוּ בְּכֶסֶם Ps. 31:10, מָהֳאָ פְהָרִים Prov. 8:3, רָהֳטָשׁוּ בְּמִזְמוֹת Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalshleth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָא *from below*), and in the latter Milēl (מִלְעִיל *from above*).

suffixes נִי, נָה, נִי, תִי, תָה, מו, הִי, הָה, נו, נִי, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: כָּסָה, כָּסְהוּ, כָּסְמוּ, כָּסְתִי, כָּסְתִי; מָאָס, מָאָסְתִי, מָאָסְתִי; מָאָסְתִי, מָאָסְתִי, מָאָסְתִי. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix הִי follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. אֲבִיהִי, יָדָהּ, יָדָהּ, יָדָהּ, יָדָהּ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מָאָסְתִי, מָאָסְתִי, מָאָסְתִי; רָמְהוּ, רָמְהוּ, רָמְהוּ, רָמְהוּ.

3. A mixed syllable, whether an affix as הִי, תִי, תָה, or suffix as כָּה, כָּה, כָּה, will attract the accent to itself, הִלְכָהּ, הִלְכָהּ, הִלְכָהּ, הִלְכָהּ; הִלְכָהּ, הִלְכָהּ, הִלְכָהּ, הִלְכָהּ; הִלְכָהּ, הִלְכָהּ, הִלְכָהּ, הִלְכָהּ. In the unusual form כָּלָהּ 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יָאָמַר, יָאָמַר, יָאָמַר, יָאָמַר; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, אָמַרְתָּ, אָמַרְתָּ, אָמַרְתָּ, אָמַרְתָּ.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *persónify*, *persónality*, *persónification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מָחָה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מִחָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁב; אָחַז *he has seized*, but אָחַז Job 23 : 9 *I shall see* from חָזָה; יָרַע *it shall be evil* from רָעָה, רָעָה *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קִיָּמִי *arise thou* (fem.), קִיָּמִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לִיָּהּ Gen. 1 : 5, בָּנָה לִיָּהּ Gen. 4 : 17, אָזְלָה לִיָּהּ Deut. 32 : 36, וְהִתְאַבְּדוּ דָרָךְ Ps. 2 : 12, לָתֵת לָהּ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, גָּזַן לְבַעַר גָּזַן Num. 24 : 22, נָבֵל לְצִיץ Isa. 40 : 7, הִשְׁמִיעַ עָם Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנִי, אֲנִי; אֲתָה, אֲתָה; עָתָה, עָתָה; כָּלִי, כָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וְהָיָה, וְהָיָה; so וְהָיָה, וְהָיָה. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. הָיָה Gen. 41 : 33 for הָיָה; so הָיָה Zech. 9 : 5, Mic. 7 : 10, הָיָה Ps. 39 : 14 for הָיָה.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : הָיָה אֵלֵהֶם . . . הָיָה אֵלֵהֶם; three clauses

are much less frequent, Gen. 1 : 7 : *בְּנֹחַ לְקַדְשׁוֹ . . . לְקַדְשׁוֹ*, 23 : 16, 24 : 30, 26 : 28.

a. In Job 1 : 8 *S'gholta* occurs in a verse of two clauses without *Athnahn*, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives *Zakeph Katon*, *Zakeph Gadhol*, *R'bhi^a*, *Pazer*, and *T'lisha Gh'dhola*, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of *Athnahn* is divided into five sections, *בְּיָמָיו . . . לְיָמָיו . . . לְיָמָיו . . . לְיָמָיו . . . לְיָמָיו*, in 2 Kin. 1 : 6 into six, *אֶלְוִי . . . יְהוֹנָדָה . . . בְּשָׂאֵל . . . שְׁלַח לְדָרֶשׁ . . . עֲקָרֹן*. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. *Athnahn* in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse *Zakeph Katon* is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by *R'bhi^a* is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	˙	˙	}	˙(˙˙)	˙	˙(˙)˙ ^q	{	˙(˙)˙ ^q
	˙	˙						
	˙		˙	˙˙(˙)	˙	˙(˙)˙ ^q		
SECONDARY SECTIONS.			˙	˙˙	˙(˙)	˙(˙)˙ ^q	{	˙(˙)˙ ^q
			˙					
			˙					
					˙	˙˙(˙)˙ ^q	{	˙˙˙˙
UNUSUAL SECTIONS.					˙		˙˙	˙˙˙˙˙˙
					˙			

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^h Pashta ^p, Mahpakh ^m, Y'thibh ^t.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhira, Gen. 1 : 4. If T'bhira be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T'lisha K'tanna, Gen. 2 : 19. The next Disjunctive before T'bhira, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G'rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T'lisha K'tanna, Gen. 2 : 5, or Munahh with P'sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12.

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalsheleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnakh.*—If Athnakh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2 ; the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : פָּשְׁטָה Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhia*.—The first Conjunctive before R'bhia^a will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhia^a will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhira and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where **וְאִם-לֹא־יָדָה** corresponds to the preceding **אִם-לֹא־יָדָה**. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalsheleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words : its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5 ; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7 ; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13 ; four, 1 Chron. 28 : 1 ; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,

and, according to some editions, in Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 2 Kin. 5: 1, and even by five, Josh. 19: 51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וַיִּבְרָח Gen. 5: 5; Athnah וַיֵּאָמֶר Gen. 24: 34; Zakeph Katon וַיִּנְגֹּחַ Isa. 1: 30; R'bhî^a וַיִּהְיוּ Gen. 7: 19; Pazer וַיֵּאָמֶר Gen. 22: 2; T'lisha Gh'dhola וַיִּקַּח Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalshleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23: 11 : , , , , , , Gen. 24: 7 : ^ , ^ ' ' ^k, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22 ^ , ^ , ^ , 1 Chron. 15: 18 ^ ^ ^ ^ ^ ^ ^ ^ , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14 ^ , ^ , ^ ^k. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיֵּשֶׁע פָּרֶם Gen. 9: 20, וַיִּנְפְקֵהוּ עֵינָיוֹ Gen. 3: 5, וַיִּשְׁכַּב טָרֶם Gen. 19: 4.

a. In Gen. 24: 15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiphkha is thus five times written upon the same word with Silluk, e. g. Num. 15: 21, and eleven times with

Athnaah, e. g. Num. 28:26. Munahh, Gen. 21:17, for which Kadhma is sometimes substituted, Gen. 18:21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10:12, Merka, Judg. 21:21, Neh. 12:44, Mahpakh, Lev. 25:46, and Geresh, Ex. 16:15, 21:22, 35. Mahpakh with Munahh, Lam. 4:9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Deut. 26:2 אֲנִי וְעַמִּי יִשְׂרָאֵל, so Deut. 30:20, 1 Sam. 20:21, 2 Kin. 17:36. Zarka, 2 Kin. 1:16 אֲנִי וְעַמִּי יִשְׂרָאֵל, so ver. 6, Gen. 42:21, Jer. 21:4, Neh. 2:12. Pashta, Gen. 24:14, 42, 48, 65; 1 Kin. 20:9. Pashta, Pashta and Y'thibh, 2 Kin. 10:30, Ezr. 7:25. Geresh and G'rashayim, Gen. 28:9.

a. There is a double accentuation of part of Gen. 35:22, and of the entire decalogue, both in Ex. 20:2-17, and Deut. 5:6-21, which involves a double vocalization in certain words, e. g. : פָּנֶיךָ Ex. 20:3, i. e. either פָּנֶיךָ or פָּנֶיךָ. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lîsha Gh'dhola אֵלֶיךָ Gen. 5:29, אֵלֶיךָ Lev. 10:4, אֵלֶיךָ 2 Kin. 17:13, אֵלֶיךָ Ezek. 48:10, אֵלֶיךָ Zeph. 2:15.

POETIC CONSECUATION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a or Pazer, e. g. : , - - - ' Ps. 18 : 51, : , - - - - ' Prov. 1 : 10, ^ - - - ' ' Ps. 41 : 7, ^ - - - ' ' Ps. 7 : 6, , ' - - - - ' ' Ps. 17 : 14.

8:13. If it be preceded by three Conjunctives, they will be $\text{Ps. 24:6, Ps. 10:2 (or Ps. 7:6), Prov. 26:25 (or Ps. 28:8 or Prov. 29:13), Ps. 4:8, Prov. 3:27}$. If it be preceded by four Conjunctives, they will be $\text{Ps. 89:2, Ps. 32:5, or Ps. 3:3 (in some editions)}$. If it be preceded by five Conjunctives, they will be Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi^a-Geresh, Ps. 1:1, 5:3, 10 . R'bhi^a-Geresh may be preceded by one Conjunctive, Ps. 5:4 ; by two, $\text{Ps. 8:2, or Ps. 31:10, 19}$; by three, or Ps. 73:4 .

There are occasional deviations from the Conjunctives of the table; thus, R'bhi^a-Geresh is in Ps. 34:8 preceded by Ps. 34:8 . In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have Ps. 5:7 before Silluk, others Ps. 5:7 ; in $\text{Ps. 18:36, Prov. 30:17}$, some have $\text{Ps. 18:36, Prov. 30:17}$, others $\text{Ps. 18:36, Prov. 30:17}$; in Ps. 20:2 some have Ps. 20:2 , others Ps. 20:2 ; in Prov. 24:8 some have Ps. 24:8 , others Ps. 24:8 , the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11 before R'bhi^a-Geresh, in Ps. 18:44 , in Prov. 27:19 , in Prov. 21:17 ; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

b. Train of Athnahh.—Athnahh may be preceded by one Conjunctive, $\text{Ps. 5:8 (or Prov. 8:30, 34), Ps. 5:3 (or Ps. 35:21, Ps. 69:2), Prov. 23:3, Ps. 14:3, Prov. 6:3 (or Prov. 16:10)}$; by two, $\text{Ps. 6:8 (or Ps. 7:17), Prov. 28:25, Ps. 5:2 (in some editions the latter example has Ps. 14:5, Prov. 11:12, 14:21, Ps. 37:1, Prov. 8:21, Ps. 25:16)}$; by three, $\text{Prov. 24:21, Ps. 6:6 (or Ps. 9:10, or Ps. 16:10), Ps. 10:17, Prov. 8:13, Ps. 18:50, Ps. 10:13, Prov. 6:27, Ps. 72:3}$; by four, $\text{Prov. 3:12, Prov. 24:16, Ps. 34:7, Ps. 32:2 (in some editions), Prov. 1:19, Ps. 65:2}$.

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphhha initial, Ps. 1:6, 26:4 . Tiphhha initial may be preceded by one Conjunctive, Ps. 5:6 ; by two, $\text{Ps. 9:19 (or Ps. 14:1, or Ps. 16:9), Ps. 32:11, Ps. 35:14, 15, Prov. 25:20}$; by three, $\text{Ps. 23:6, Ps. 27:1, Ps. 12:5 (or Prov. 27:14), Ps. 9:14}$.

c. Train of Merka-Mahpakh.—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1 ,

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. Train of R'bbi^a.—R'bbi^a may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 24:31.

e. Train of Pazer.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 13:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 23:29 (where some editions have).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, "Ps. 17:14, or their equivalents, e. g. Tiphhha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphhha initial Ps. 16:17. 3. Writing two accents upon the same word, מִפְּנֵי הַיָּהּ Ps. 5:11, הוֹרֵי Ps. 27:11, נִרְאִי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲמַלְלִי Ps. 6:3, Merka-Zarka כִּי הִפֵּץ Ps. 22:9, Mahpakh-Zarka בָּאֵרִי Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בְּצֶזֶז Prov. 1:19, may be either בְּצֶזֶז or בְּצֶזֶז according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable.

MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּנֶנְךָ אֶתְּנֶנְךָ אֶתְּנֶנְךָ Gen. 30:31, וְשֵׁלֶלְךָ Gen. 33:11, וְאֶתְּנֶנְךָ אֶתְּנֶנְךָ Gen. 12:20, 25:5, Ex. 20:11, עַל־כֵּן דִּבֶּר־פָּשַׁע Ex. 22:8, עַל־כֵּן בִּגְדֵי־שֹׁחַץ Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, etc. Examples are not wanting, however, of longer words similarly united, e. g. וְשֵׁלֶלְךָ Deut. 19:15, נִפְשֵׁי־הָאֲדָמָה 1 Kin. 17:21, אֶמְרֵיהֶם Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְּנֶנְךָ, or failing this, will commonly receive the secondary accent Methegh, אֶתְּנֶנְךָ, אֶתְּנֶנְךָ.

a. Tsere remains before Makkeph in כֵּן, נֵר, נֵץ; it sometimes remains and is sometimes shortened in שֵׁם, שֵׁשׁ, *six*, נֵחַ e. g. Gen. 16:13 שֵׁם-יְהוָה, but ver. 15 שֵׁם-בְנוֹ. It once remains according to some editions in אֶת־ Job 41:26, a word which is three times written אֶת without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Comp. § 19. 2, a.

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רִפְּהֵי-פִלָּה Jer. 46:20, and perhaps פָּקַח-קֵוֶה Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. כֵּן עָלִים Lam. 4:3, בְּתֵר בְּתִיחָם 2 Chron. 34:6, and probably אָהָבִי הָבִי Hos. 4:18, לְחַפֵּר פְּרוּת Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed כֵּן עָלִים and בְּתִיחָם בְּתֵר.

METHEGH.

§ 44. Methegh (מֶתֶגֶח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. וַיִּתְּנוּלֹהוּ, מִמִּסְגְּרוֹתֵיהֶם, בְּתִיחָם, יוֹצִיאֵנִי, נֶאֱמָרָה, הָאֲדָם. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה-לּוֹ Gen. 22:8, כִּרְאֵם-לָהֶם 1 Sam. 21:7.

a. Sometimes, however, particularly when the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, הַשְׁאֲרֵלִי Num. 21:35, מִלְּהֶהֱבִיטֶן Num. 21:33, מִלְּהֶהֱבִיל Jer. 31:1, וְכָל־שְׂחֵה־הוֹם Gen. 30:32, הָלֹא־זֶה 1 Sam. 21:12, בִּירֵלִי Ex. 19:5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַבִּירָהִי Deut. 4:26, דְּוִרוֹהִינָה Josh. 22:27, where the tone falls on the penult, הַהוֹיָקִים Jer. 26:21, where the tone is upon the ultimate.

§45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וְאֶשְׁתַּמְרָה 2 Sam. 22:24, וּמִהֶהָהֶךָ Job 1:7, מִהֶהֱתַחֲלוֹהֶם Ezek. 42:5, שְׂאֵל־הָאִישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמָּאֵם Jer. 33:24, הַיִּזְרַעֲלִי 1 Kin. 21:1, אֶת־כָּל־הַמִּצָּדָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וְאָמַרְוּ , יִהְיֶה , לְאִשָּׁר , בְּשִׁמְחָתוֹ Gen. 30:38, וַיְהִי; sometimes to intermediate syllables, § 20. 2, e. g. סָבְכִי Isa. 9:17, 10:34, עֲמָדָה Obad. ver. 11, particularly after He interrogative or when Daghesh-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח , הַתְּשִׁלָּה , הַלְלִי , כְּנִירוֹת , הַצִּפְרֹדִים , לְמִנְצָה , הַצִּפְרֹדִים , הַתְּשִׁלָּה , הַמִּשְׁלַח , מִן; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תִּדְרֹשָׁא Gen. 1:11, הַבָּתִּים Ex. 12:7, זֶחֶךְ 14:2.

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *a*, *i*, and *u* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *u*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיִּבְרָא Gen. 6:19, וַיִּלְאֶה Gen. 31:4, though it is sometimes,

e. g. וְלִהְיוּ־לְךָ Gen. 1:18, וְיִשְׁבְּהָ Judg. 5:12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּהִיָּה Gen. 32:22, גִּיּוֹעֵלִי Gen. 45:25; and even three occur upon successive syllables, e. g. וּמִמְעַמְּדָהּ Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישׁוּעָהָ, וְהִשְׁבֵּהָ, וְאֶחָרֶיהָ, מִתְּהִיָּהִם.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֹח־נָא Job 1:11, 2:5, הָעִיר־אֲצִי Job 19:6, נִנְתָּקָה Ps. 2:3, כְּמִהַר־בָּהָה Jer. 49:18, בְּמִלִּי Ruth 1:11.

a. A Methegh so situated is called *Gaya* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'rikh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhirūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶנְחִמָּם Isa. 66:13, לֹא־אֶחֱיֶיהֶם Deut. 12:31, וְאֶסְעָרֶם Zech. 7:14, וְעִל־אֲבָא Num. 10:23, וַיִּקְהֵלוּ Josh. 22:12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲהָהָ Cant. 1:7, שְׁאֲהָהָ Cant. 3:1; שְׁהִם Cant. 6:5, שְׁהִם Lam. 4:9;

קָרְבוֹת Num. 31:12, קָרְבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׂאוֹ-זְמַרְתָּ or שְׂאוֹ-זְמַרְתָּ Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מִסֹּרָה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קָרִי *read*), and K'thibh (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֵּאמְרוּ Josh. 6:7 is connected the marginal note וַיֵּאמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֵּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֵּאמְרוּ. Again, in ver. 9, הִקְדִּי in the text refers to הִקְדִּי ק in the margin; the K'ri is here הִקְדִּי, and the K'thibh, whose vowels are left to be determined by the reader, הִקְדִּי. Jer. 42:6 has אֲנִי where the marginal note is אֲנִי קרי; the K'ri is accordingly אֲנִי, and the K'thibh אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note קרי ולא כתיב, *written but not read*, placed in the margin, e. g. המש Ezek. 48:16, נא 2 Kin. 5:18, ידרך Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כתיב, *read but not written*, e. g. Judg. 20:13 in the text יַ, and in the margin בַּי, to be read בַּיִן; so Jer. 31:38 בָּאִים. In 1 Kin. 21:8 the first letter of הַסְפָּרִים is left unpointed as superfluous, and in Job 2:7 עַד, is explained by the margin to stand for עָד: so Jer. 18:23 יְהִיִּי for יְהִי.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name יהוה, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were אֲדֹנָי Lord, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when, to avoid repetition, it is read אֱלֹהִים and pointed יְהוֹה Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kýrios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was יְהוָה, יְהוֹה, or יְהִי. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah'va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הִיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הִיא, though the sound indicated by the letters is in all probability הִיא. So יִשְׁכָּר read יִשְׁכָּר, and יִרְשָׁלָם read יִרְשָׁלָם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *Θαρα*, *בָּלָאָם* *Balaam*; *Ταβωω*, *בָּרָוּ* *Marjam*; and on the other hand, *a* is sometimes written *ē*, *Ολιβεμα*, *כֶּנֶז* *Kenēz*, *Γεθ*, especially before *ח*, as *Κορε*, *זַרַּע* *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, *Χερταιοι*, *פֶּרְנָא* *Peenna*, *Γεδεων*, *מֶסְרַיִם* *Mesrayim*, *Οχοζαθ*, *אֲזִיָּא* *Ozia*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *Καυαν*, *נָבֹו* *Naḅav*. (4.) The vowel letters are softened into their homogeneous vowels *οι*, *ουκκρα*, *ουδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *Σαβωωθ*, *Ραγουηλ*, *Χερουβιμ*, *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *Μολοχ*, *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה to be, exist, *חָיָה* to live; *נָבַע* to pour forth, *נָבֵא* the same idea applied to words, to prophesy; *עָנַן* to encircle the neck with an ornament, *חָנַן* to strangle, *אָנַן* applied to sounds uttered in strangulation, to groan; *רָגַל* to go about as a spy, *רָבַל* to go about as a merchant; *בָּנִים* to collect, *גְּזוּזִים* treasures; *גִּבְיֵי* a cup, *קוֹבֵעַ* or *קוֹבֵעַ* a helmet (of similar shape); *רַךְ* tender, delicate, *רָק* thin; *תָּקַן* to make straight, *תָּקַן* to straighten the beam of the balance, to weigh; *בְּכוֹר* first born, *בְּכוֹרִי* first ripe, *בֹּקֶר* the first portion of the day, the morning; *הָלָה* to suspend, *הָלָה* applied to a bucket, to let down; *גָּזַר* to cut, *קָצַר* to reap; *זָהָב* gold, *צָהָב* yellow; *סָתַן* to conceal, *שָׁתַן* and *צָתַן* to hide away as treasures, *סָפַן* to cover with boards; *נָחַץ* to destroy by tearing down, *נָחַשׁ* to destroy by uprooting; *טָבַח* to slay, *פָּרַח* to sacrifice, *חָבַל* to bind, *גָּבַל* to bound; *בָּרַח* to break up, flee, *פָּרַח* to break out, blossom, *פָּרַק* to break in pieces; *קָצַב* to cut off, *הָצַב* to hew stone, *חָטַב* to cut wood; *פָּתַר* to surround, *קָטַר* to encircle the head with a crown; *נָחַךְ* to pour out, *נָסַךְ* to pour in libation or in casting metals; *צָהַר* to shine, *טָהַר* to be pure; *חָרַח* to engrave, *חָרַשׁ* to plough; *בָּוִן* to prove, *בָּחַר* to approve, choose; *שָׁתָה* to drink, its causative *הִשְׁתָּה* to break through, *חָקַר* to investigate; *נָצַב* to place, its reflexive *הִתְנַצַּב*.

2. By the transposition of letters, e. g.:

פָּרַץ to deal violently, *צָרַר* to urge; *קָצַר* to cut with the sickle, reap, *חָרַץ* to cut with the teeth, bite; *נָשָׂה* to blow, *נָפֶשׁ* breath; *בָּנִים* to collect, *נָבִים* riches, *מִסְכָּנוֹת* storehouses.

3. By the addition of a letter:

Thus, from the letters *צַר*, in which inheres the idea of compression, are formed *צָבַר* to bind, *צָוַר* to press together, *אָצַר* to heap up, *יָצַר* to be

straitened, נָצַר *to guard, besiege*, עָצַר *to restrain*, הִצִּיר *an enclosure*; from נו are formed קָצַר *to cut*, קָרַז *to cut off*, גָּזַז *to cut loose, go away*, גָּזַז *to shear*, גָּזַל *to plunder*, גָּזִית *hewn stone*; פָּרַשׁ *to unfold, make distinct*, פָּרָשׁוֹ *to spread out*; כָּרֶם *a vineyard*, בְּרָמָל *a garden*.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard*, נָצַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹשׁ once in poetry; סָגַר *to shut*, rarely סָבַר; סִנְעָה *storm*, שִׁנְעָה rare and poetic; סָבַף *to cover*, once שִׁבַּף; דָּנָה *to be quenched*, once וָדָה; תָּעַב *to abhor*, once תָּעַב *to be foolish*, once עֲוֹלָה *iniquity*, once עֲוֹלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) צָעַק which is the more frequent form in other books; פֶּשֶׁבֶת *a lamb*, occur in the Pentateuch interchangeably with פֶּבֶשֶׁת, which are the only forms found in other books; *a sceptre* מִשְׁכָּת, but in the book of Esther מִשְׁכָּבֵיט; *Damascus* דַּמָּשְׁקִי, in Chronicles דַּמָּשְׁקִי; *how* 1 Chron. 13:12, Dan. 10:17 הִיךָ, in earlier books הִיךָ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. *הָדָה* to wander, Chald. *הָדָה*, Syr. *هَدَا*; Heb. *זָהָב* gold, Chald. *הָהָב*, Syr. *هَهَب*; Heb. *צֹר* a rock, Chald. *צֹר*, Syr. *هَز*; Heb. *שָׁלֹשׁ* three, Chald. *שָׁלֹשׁ*, Syr. *سَلَس*, Arab. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *אֶרֶץ*, Syr. *أَرْض*. Other consonant changes: Heb. *בֵּן* a son, Arab. *ابْن*, Chald. *בֵּר*, Syr. *بَر*; Heb. *רָצַח* to kill, Arab. *قَتَلَ*; Heb. *רָקִיעַ*, Syr. *رَقِيْع*; Heb. *כִּסֵּא* a throne, Chald. *כִּסֵּא*, Syr. *كِسْمَا*, Arab. *مَدَنِيَّة*; Heb. *חֵלֶבֶת* a field, Chald. *חֵלֶבֶת*, Syr. *سَمَلَا*, Eth. *ሐቋል*.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַרְבָּעִין, *אַרְבָּעִין* purple; *שָׂטָן*, *שָׂטָן* to hate; *חֲבֻצָה*, *חֲבֻצָה* chamber, *אֶחָד*, *אֶחָד* Achan; *נְבוּכַדְנֶצְצַר*, *נְבוּכַדְנֶצְצַר* Nebuchadnezzar; *הָאֵג*, *הָאֵג* Doeg; *אֶלְמוּגִים*, *אֶלְמוּגִים* almug or algum trees; *מַלְחָמוֹת*, *מַלְחָמוֹת* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֵא* occasionally for *לו* and *vice versa*, probably *לֵא* for *לֵא*, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִקְטִיל = הִקְטִיל for הִקְטִיל; הִתְקַטֵּל probably for הִתְקַטֵּל § 82. 5. b. In אֶהְיֶה Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. יָמִינִי אֶרְוֶה *arm*; יְמִינִי אֶרְוֶה *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְנֵי הַיָּם, אֶבְנֵי הַיָּם, אֶבְנֵי הַיָּם. So in Chaldee אֶרֶם *blood*, Heb. דָּם; אֶגֶן *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מֵתָהּ for מֵתָהּ, הִתְחַלַּם for הִתְחַלַּם, לִבְבֶּהּ for לִבְבֶּהּ, but רַב from רָבַב, מִשְׁרָה 1 Kin. 1 : 15 for מִשְׁרָהּ or מִשְׁרָהּ, מִהְרֵה Ezek. 4 : 3 for מִהְרֵה, מִשְׁחָה Mal. 1 : 14 for מִשְׁחָה.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid כ, rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ד at the end of a few words before ת. Thus, יִנְתֵּן for יִתֵּן, מִתַּת for מִתַּת; וְלָקַח for וְלָקַח, כָּלָה Ezek. 27 : 23 for כָּלָה Am. 6 : 2; אֲשֶׁר לִי for אֲשֶׁר; וְהִתְבָּאֵר for וְהִתְבָּאֵר, וְהִתְבָּאֵר for וְהִתְבָּאֵר, וְהִתְבָּאֵר for וְהִתְבָּאֵר, וְהִתְבָּאֵר for וְהִתְבָּאֵר; לָתֵת for לָתֵת, אֶחָת for אֶחָת.

a. So perhaps כ in מִכָּה according to Gesenius for מִכָּה and מִכָּה for מִכָּה. Compare Greek συγγενής for συγγενής, τέτυμμαι for τέτυμμαι, and Eng. il-logical, ir-religion, im-mature formed by the negative prefix in.

3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the

first or the second member of the reduplication to a liquid ר or נ , e. g. מְכַבֵּל for מְכַבֵּל , הִרְמִשֵּׁק for הִרְמִשֵּׁק , מִעֲזִיָּה Isa. 23 : 11 for מִעֲזִיָּה , קִנְיִי Job 18 : 2 in the judgment of some for קִנְיִי *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תִּמְנוּ Ps. 64 : 7, Lam. 3 : 22 is for תִּמְנוּ is unnecessary and unwarranted.

4. When ה of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש , and with ז it is in addition changed to ט . Thus, מִתְסַתֵּר for מִתְסַתֵּר , יִשְׁתַּמֵּר for יִשְׁתַּמֵּר , יִתְשַׁעַר for יִתְשַׁעַר , נִתְצַדֵּק for נִתְצַדֵּק .

a. In הִתְשַׁבֵּחַ Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ה is likewise transposed with ז and changed to ד : thus, Chald. הִתְצַדֵּק for הִתְצַדֵּק ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ז appearing in this conjugation is הִזְבִּי Isa. 1 : 16, where ה is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ ($= \delta\sigma$) into $\sigma\delta$, as $\sigma\upsilon\pi\lambda\sigma\delta\omega$ for $\sigma\upsilon\pi\lambda\zeta\omega$.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ך has been assimilated to a following initial מ ; viz. יִשְׁשׁוּם Isa. 35 : 1 presumed to be for יִשְׁשׁוּן ; פְּדִיּוֹם Num. 3 : 49 for פְּדִיּוֹן Ex. 21 : 30, Ps. 49 : 9; כֶּלֶם Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings ךֿ and ךֿי is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ךֿיִרְעֶנּוּ Deut. 8 : 16, but mostly ךֿיִרְעֶנּוּ ; ךֿיִרְעֶנּוּ Gen. 32 : 20, commonly ךֿיִרְעֶנּוּ ; ךֿיִרְעֶנּוּ Ruth 3 : 4, commonly ךֿיִרְעֶנּוּ. So, too, in some proper nouns, ךֿיִרְעֶנּוּ Zech. 12 : 11, ךֿיִרְעֶנּוּ Josh. 12 : 21 ; שִׁילֹי, whose original ךֿ is shown in the derivative שִׁילֹנִי and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזִיָּר from אֲזִיָּרִים, בָּחֵרִי from בָּחֵרִים.

c. If the feminine endings ת and תֿ have, as is probable, a common origin, this may be best explained by the assumption that ת is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state חֲכָמָה, absolute חֲכָמָה, but with a suffix חֲכָמָהּ ; חֲכָמָהּ (comp. אֲזִיָּה Deut. 32 : 36), קָצֶלֶתִי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ת and תֿ, because ת in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, יַעֲבֹדְנָהוּ Jer. 5 : 22, or § 53. 3. a. יַעֲבֹדְנָהוּ Isa. 33 : 21 for יַעֲבֹדְנָהוּ, יַעֲבֹדְנָהוּ Ex. 15 : 2 for יַעֲבֹדְנָהוּ. Comp. Gr. *ánóstios* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. יַעֲד for וַעֲד, יַלֵּד for וַלֵּד, יַקְטֵל for וַקְטֵל. The only exceptions are the four words וַי, וַיֵּר, וַיֵּר Prov. 21 : 8, וַיֵּר Gen. 11 : 30, וַיֵּר 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וַיַּעֲד is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. וַיַּקְטֵל or וַיַּקְטֵל for וַיַּקְטֵל.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אֶרְיָנָה Isa. 6:9 for אֶרְיָנָה.

4. Yodh before the plural termination ים. is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11:7 for תְּלוּלִים Josh. 10:26; אֲבוֹאִים Hos. 11:8 for אֲבוּלִים Gen. 10:19; וְיִדְּרִי from וְיִדְּרִי; אֲבֹאִים (also אֲבֹאוֹת) for אֲבֹלִים; בְּלוּיָי Jer. 38:12 for בְּלוּיָי (or as some read, בְּלוּיָי) ver. 11.

a. In like manner ו is changed to א before ות in the word נֶאֱוֹת for נֶוֹת from נֶוֹת; it is consequently unnecessary to assume, as Gesenius does, a singular נֶוֹת which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כֹּכָב for כִּכְבָּב; טוֹטְפוֹת for טוֹטְפָּוּת; בָּבֶל for בִּבְלָל Gen. 11:9; אֶלְלוּת 2 Chron. 35:13 from אֶלְלוּת Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *u* before other labials or vowelless letters, e. g. וְדָבָר, וְבִיחַ; the softening of an initial ו to *u* only occurs in אִישִׁי 1 Chron. 2:13 for וְשִׁי ver. 12, אֶשׁ 2 Sam. 14:19, Mic. 6:10 for וְשִׁי.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַיָּרֵד for הַיָּרֵד § 59, בְּהַחֲדָה for בְּהַחֲדָה, unless they are doubled, as מִיִּשְׁלִי, אֶלָּה, and occasionally even

then, e. g. מִיָּמִי for מִיָּמִי. Final *ס* always, and medial *ס* frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּא, מִצָּא, מִצָּא for מִצָּא.

a. Medial **א** regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָבֵל in יֵאָבֵל preceded by ל, thus לְיֵאָבֵל; in יֵאָבֵל and certain forms of יֵאָבֵל preceded by the prefixes ו, כ, ל, thus, וְיֵאָבֵל, לְיֵאָבֵל, כְּיֵאָבֵל but יֵאָבֵל, יֵאָבֵל but יֵאָבֵל. The following examples are of a more individual character, e. g. נִאֲוֶה for נִאֲוֶה 1 Kin. 11:39 for נִאֲוֶה Num. 11:4, בִּאֲזָקִים Jer. 40:1, בִּנְאֻחֶיהָ Isa. 14:23. In a few cases this has led to a change of orthography, the **א** which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִנְכֹל Ezek. 42:5, and אוֹנִיִל Hos. 11:4 from אֹנִיִל Job 8:8 for רִשְׁוֹן Deut. 32:32 for רִאֵשׁ, and the examples cited § 53. 2. *a.*

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending יהו in proper names to יה, thus יהוה, יהוה, יהוה. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable הו is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיִּכְיָה after the rejection of יהו becomes מִיכָה. So in those rare cases in which ה is substituted for the suffix ה, e. g. שִׁנְיָה Lev. 13:4 for שִׁנְיָה. The proper name פִּדְיָהָל Num. 34:28 is derived not from פִּדְיָה but פִּדְיָה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial **ʌ** often gives its vowel to a preceding vowel-less letter and rests in its sound; **ʌ** occasionally does the same with a homogeneous vowel, when preceded by a vowel-less prefix.

a. Thus, א: רָאשִׁים for רִאשִׁים, חֲטָאָה for חֲטָאתָּךְ Ezek. 25:6 from שָׂאָה ver. 15; נָשָׂאָה Ps. 139:20 for נָשָׂאָה, so רָשָׂאָה Jer. 10:5; רָאֹבֶנִי from רָאֹבֶן Neh. 6:8 for בּוֹרָאָה Isa. 51:20, חָאָה Deut. 14:5; וְאֶשְׁרֵךְ פֶּאֶבְרִי Isa. 10:13 for חֲטָאִים 1 Sam. 14:33; וְאֶשְׁרֵךְ Zech. 11:5 for רָאֵשֶׁךְ, this even occurs after mixed syllables, e. g. מִלְּאָהָה for מִלְּאָהָה, בְּנֵאֵץ for בְּנֵאֵץ, particularly in proper nouns like שִׁמְשֵׁמֶל for שִׁמְשֵׁמֶל. So, רִהֲרֵאָה Eccles. 2:13 for רִהֲרֵאָה, וְיִלְלֶתָּה Jer. 25:36 for וְיִלְלֶתָּה, וְיִלְלֶתָּה Prov. 30:17 for וְיִלְלֶתָּה. There is no instance of this with ו. on the contrary, קוֹצֵה Cant. 5:2, 12.

(4) At the end of words ʁ and ʀ, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ו in an unaccented \bar{u} , י in \bar{i} , which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּהֶן for בָּהֶן, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה; יָהִי for יָהִי, פָּרִי for יָהִי, דָּמִי for דָּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be a , they not unfrequently combine with it, forming the diphthongal o and e , § 62. 1, e. g. הִיָּצַק for הִיָּצַק, גָּלָה for גָּלָה, גָּלִי for גָּלִי, קָם for קָם, הָקִים for הָקִים, מָה for מָה, הוֹשִׁיב for הוֹשִׁיב, מָוֶה for מָוֶה, מָוֶה construct state of מָוֶה, מָוֶה const. of מָוֶה, הִלְלִיל for הִלְלִיל, וְגָלָה for וְגָלָה.

a . Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָוָה, שָׁוֶה, רָוָה.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֹל *to be great*, גָּדֹל *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּם *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have

arisen in the lapse of time; לָעַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הִיא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הֵן in writers after the time of Moses, הַזֶּה in Ezekiel; the plural of the demonstrative in the Pentateuch אֵל or אֵלֶּה, elsewhere, with a single exception, אֵלֶּה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Chald. קָטַל, Syr. قَتَلَ, Arab. قَتَلَ, Ethiop. ቀጥለ፡.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִשְׁפָּחָה, מִדְּבָר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ë*) and the reverse, these changes being confined, except in rare in-

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלוֹחַ for שֻׁלֹּחַ; פָּעַם for פֻּעַם; רִגְבִּיהַּ for רִגְבִּיהָ; שָׁמַע for שֻׁמַּע; שִׁנָּה from שִׁנְיָה.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance.

(1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שֻׁמַּע; רָשָׁע for רִשָּׁע, but שָׁמַע not שֻׁמַּע for רִשָּׁע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רָשָׁע always, but רָשָׁע and רָשָׁע but רָשָׁע. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רָשָׁע but רָשָׁע. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּעַל for פֻּעַל; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. אָחִי from אָח, Job 31:24 (in most copies) from מִבְּרָח, רָשָׁע from רָשָׁע. (5) *ā* in many cases prefers the diphthongal vowels *e* and *o*, thus אָחִי, אָחִי but אָחִי; רָשָׁע but רָשָׁע. (6) *ר* partakes of this preference for *ā* to a limited extent, e. g. נָקַר for נָקַר or נָקַר; נָקַר from נָקַר.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. רָשָׁע, רִגְבִּיהַּ, נָח, רִגְבִּיהַּ, רִגְבִּיהַּ.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לָשָׁחַ and לָשָׁחַ, or with a slight distinction, as אָשָׁח, in pause: אָשָׁח; מִזְבֵּחַ, construct מִזְבֵּחַ. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לָשָׁחַ 1 Kin. 14:3, and in most editions שֻׁבְחָה Jer. 13:25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter *ר* never takes it unless it be in a single instance, and that in a penultimate syllable יִרְדֹּף Ps. 7:6, which is probably to be read *yi'rdoph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for יִרְדֹּף, after the analogy of יִרְדֹּף Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words

חֻזְקִי for חֻזְקִי, בְּדָבָר for בְּדָבָר, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי from מִלְכָּה (מִלְכָּה); מִלְכִּי from מִלְכָּה; חֻבְלִי from חֻבֵּל, יְחֻזְקִי for יְחֻזְקָה from יְחֻזֵּק. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבָדִי, יְחֻזְקִי for יְחֻזְקִי, לְחַלִּי for לְחַלִּי, לְחַפֵּר for לְחַפֵּר, פְּעֻלָּה for פְּעֻלָּה.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ח followed by ו, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְעָבְדִי, וְיָחֻזֵּק, וְיָחֻזֵּק, וְיָחֻזֵּק.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. קָתָה for קָתָה construct of קָתָה, מִמְלִכָּה for מִמְלִכָּה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מִשְׁפָּחָה for מִשְׁפָּחָה.

c. In מִצְוָה Gen. 32:20 for מִצְוָה the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרֵב for לְרֵב, לְכָה for לְכָה. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְנַח, פְּעַל, לְחֵן. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. בְּרִית, בְּלִי, תֹהוֹ, but מְרִית.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהְיֶה, בְּהֵי, לָהֶם, לָהֶם. When the final letter is א, it either remains otiant, § 16, or requires Seghol, וְיָחֻזֵּק, וְיָחֻזֵּק; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, וְיָחֻזֵּק or וְיָחֻזֵּק, וְיָחֻזֵּק. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **רָבָב** for **רַבְבִּי**, **רָבָב** for **רַבְבִּי** (Daghesht-forfe disappearing at the end of the word), **רָבָב** for **רַבְבִּי**, **רַבְבִּי** for **רַבְבִּי** (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel **יֵ** or **יִ** may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, **רַבְבִּי**, **רַבְבִּי**.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *ū*, e. g. קים; תִּשְׁבָּהַ, הָשִׂיב. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מֵילֶקַח, בָּעַל סֶפֶר, רֹאֲפוֹן from מִלֵּיקָה, or the reduplication of the doubled letter is no longer heard and the Daghesth-forte does not appear, § 25, e. g. הֶסֶב comp. הִקְטִיל.

a. The vowel *e* is in like circumstances often reduced to one of its constituents *a*, e. g. הַקְטָלְתִּי from הִקְטַלְתִּי , קָטַלְתָּ from קִטַּלְתָּ , הַלְחִיזְנִי from הִלְחִיזְנִי , הַלְחִיזְנִי from הִלְחִיזְנִי , and occasionally to its other constituent *i*, e. g. הַקְטָלְתִּי from הִקְטַלְתִּי , קָטַלְתָּ from קִטַּלְתָּ . The only example of Shurek in a Segholate form is הַשְׁרִיקְתָּ Lev. 5:21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, אָתִּי, אָתִּי; תָּתִּי, תָּתִּי; הִסְפִּיךָ from הִסֵּב, הִסֵּב; הִסְפִּיךָ, הִסְפִּיךָ; מִנְּךָ, מִנְּךָ; מִנְּךָ, מִנְּךָ, though such forms as הִנְּךָ, הִנְּךָ, כִּנְּךָ, כִּנְּךָ likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, הַפֶּחַךְ, אֵיזָה, אֵי, אֵלֶּה, אֵל, הַפֶּחַךְ, הֵם, וְגַלְתָּהּ for גַּלְתָּהּ, לֵוִי, הַפֶּחַךְ, הַפֶּחַךְ, מִנְיָהּ, מִנְיָהּ, חֵלֶת, חֵלֶת, בְּסֻמוֹ Ex. 15:10; יִבְסֻמוֹ Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לִרְיָה, הָמָה, אֵלֶּה, אֲבִי, אֲחִי, פִּי. But,

with these exceptions, they are chiefly found in poetry. The vowels *י* and *ו* are mostly attached to words in what is called the construct state, ה, to words in the absolute; and all of them to the feminine ending ת. Examples of *ו*: בָּנוּ Num. 23:18, 24:3, 15, תָּרְתוּ several times, מִשְׁתִּי Ps. 114:8. Examples of *י*: אֶהְבֶּתִּי Hos. 10:11, אֶסְרֶי Gen. 49:11, *ibid.*, 114:8. Gen. 31:39, דִּבְרַתִּי Ps. 110:4, הִפְלִי Ps. 114:8, רִשְׁתִּי Ps. 123:1, מוֹשִׁיחִי Ps. 113:5, מִשְׁפִּיכִי ver. 6, מִקְרָמִי ver. 7, הוֹשִׁיעִי ver. 8, מוֹשִׁיחִי ver. 9, מְלַאכִי Isa. 1:21, נִגְדְּלִי Ex. 15:6, עֲנֹבִי Zech. 11:17, רִבְיָה Lam. 1:1, שְׂרָה *ibid.*, שִׁבְלִי Deut. 33:16. It is also attached to the first member of the compound in many proper names, e.g. מְלִכִּי-צֶדֶק, מְלִכִּי-אֵל, to certain particles, as בְּלִתִּי, בְּלִתִּי, יוֹלֵת, בְּנִי, and perhaps to such participial forms as יִשְׁבְּתִי Jer. 22:23. Ol' ה' : אֶרְמָה Ex. 15:16, אֶרְצָה Isa. 8:23, Job 34:13, 37:12, חֲרָסָה Judg. 14:18, יִשְׁוֹזָהה Ps. 3:3, 80:3, Jon. 2:10, מֶלֶךְ almost constantly, מְלִיכָה Ps. 116:15, נִחֲלָה Num. 34:5, Ps. 124:4, נִנְלָהה Ps. 92:16 (K'ri), 125:3, Ezech. 28:15, Hos. 10:13, עֲלָהה Job 5:16, עֲזָרָהה Ps. 44:27, 63:8, 94:17, נִשְׁלָהה Job 10:22, תִּנְלָהה Josh. 19:43, Judg. 14:1, and regularly in the third person feminine of the preterite of לָח verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e.g. הַשְּׁפֹת Neh. 3:13 from הַאֲשָׁפֹת after the rejection of *a* by § 53. 2. *o*: בִּית after the softening of *י* to *i* becomes בִּית; קִטְלֹה by the rejection of *ה* becomes קִטְלוֹ יהו; prefixed to proper names is from יְהו for יְהו, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *י* with *י* may form *י*, or the first *י* may be changed to *iy*, which, upon the reduplication of the *י* to preserve the brevity of the antecedent vowel, § 24. 3, becomes *י*, e.g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, *י* before ה, forms יְה, and before ו forms יו, e.g. עֲבָרָה, עֲבָרָה; in like manner *ו* is changed before ו into *uv*, forming יו, which, by § 56. 3, becomes יו, e.g. מְלָכִית, by the substitution of וֹת for ת, מְלָכִיֹת. *י* followed by *u* forms *iv*, e.g. הַמִּסִּיֹּר for הַמִּסִּיֹּר Josh. 14:8. *י* before *י* or *u* is resolved into *iy*, which, joined with the appropriate semi-vowels, becomes *י* and *י*, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִיטִי with י becomes סִיטִי, and with הוּ, סִיטִיו. The same resolution of י occurs before final ה, forming הַיְהוּ, and by § 61. 2 הַיְהוּ, thus נְעִירִי with ה becomes נְעִירֵהּ.

a. Grammarians have disputed whether in such words as עֲבָרִים, בְּלִבָּיוּת the point in י is Daghesth-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm*, *malikhuyyōth*, or *ibhriyyīm*, *malikhūyōth*. If the explanation given above be correct, it is Daghesth-forte Conservative. Comp. קָנָם, קָנָם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In כְּרִבִּיָּאִים 2 Chron. 17:11 from כְּרִבִּי and ים, the vowels are kept separate by an interposed א.

c. In words of נָה formation, such as עָשָׂה from עָשָׂה and הָ, ים, י, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עָשָׂה, עָשָׂה, עָשָׂה (like קָנָם) from which י is rejected by § 53. 3. In the same way עָשָׂה, etc., from עָשָׂה are for עָשָׂה, עָשָׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesth-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (,) always before ה, e.g. הָחָג for הָחָג, הָחָג Prov. 21:22. הָחָג (also when ה has Hhateph Kamets, e.g. הָחָג Judg. 9:9), often before ה and ע, particularly if it receives the secondary accent, e.g. הָחָג for הָחָג, הָחָג but הָחָג, הָחָג, הָחָג, rarely before א and ר, הָחָג Gen. 14:10, הָחָג Neh. 9:18, 26 but הָחָג Ezek. 35:12.

b. When (.) before a guttural is followed by another consonant with (.) or (,) הָחָג but הָחָג, הָחָג but הָחָג, once before the liquid ל, e.g. הָחָג Ex. 33:3 for הָחָג, and once before נ, e.g. הָחָג for הָחָג.

c. In הָחָג 1 Sam. 28:15 and the combination הָחָג a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in הָחָג Ps. 20:4, and הָחָג after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלָקֶה for מֶלֶקֶה, לְרַב for לֶרֶב, אֶרֶץ for אֶרֶץ, but בִּנְיָן, שִׁנְיָן; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶיִן, תֵּיִן. Rarely in other cases יִרְבֵּן for יֶרֶבֶן, where the change is facilitated by the preceding ו.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הַלֵּם for הֶלֶם, הַחֵר for הֶחֶר, הַאֲרֵץ for הֶאֱרֵץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are רִשֵּׁב and רִיָּשֵׁן.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְּׁמֵר, הַשְּׁמֵר; קָטֵב, קָטֵב; וְיָשֵׁם, וְיָשֵׁם; וְיָשֵׁב, וְיָשֵׁב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטֵל, קָטֵל; לָקַחַת, לָקַחַת; וְהִתְעַלֵּין, וְהִתְעַלֵּין; occasionally *ē*, e. g. נָקַל, נָקַל; שְׁמוֹת, שְׁמוֹת; נָלְדִין, נָלְדִין; קָאֲבִדִין, קָאֲבִדִין; rarely *ō*, e. g. נִקְצְדִין. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָלִים from מְלָל, מְלָלִים from מְלָלָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. *a.* These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,), e. g. אֶמֶר, אֶמֶר; כְּתִיבָהּ, כְּתִיבָהּ; אֶרֶץ, אֶרֶץ; עָבַד, עָבַד, and bringing back Kamets

Hhatuph shortened from Hholem to its original length **וְחָמַת**, **וְחָמַת**. (2) Restoring vowels which have been dropped in the course of inflection, e. g. **עָבְדוּ**, **עָבְדוּ**; **הָבְרוּ**, **הָבְרוּ**; **עָמְדוּ**, **עָמְדוּ**. (3) Changing simple Sh'va in trilateral syllables and before the suffix **ה** to Seghol, e. g. **בִּיתָהּ**, **בִּיתָהּ**; **יָחַי**, **יָחַי**; **שָׁכַם**, **שָׁכַם**. (4) Changing compound Sh'va to the corresponding long vowel, e. g. **הָלִי**, **הָלִי** (**הָלִי**), **הָלִי**, **הָלִי**.

a. Pattahh sometimes remains without change, e. g. **עָר** Ps. 132: 12, **דָּבָרָה** 2 Sam. 2: 27, **נִצְלָנִי** Jer. 7: 10, **גִּבְרָתִי** Prov. 30: 9, **צָרָתִי** Job 34: 5, **אֶבְרָתִי** Neh. 5: 14. Seghol more frequently, **בָּלָה**, **בָּלָה** and **בָּלָה**. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, e. g. **הָיוּ** Isa. 18: 5 for **הָיוּ**, so **הָיוּ** Isa. 42: 22, **הָיוּ** Gen. 17: 14, **וַיִּגְדַּל** Gen. 21: 8, **וַיִּגְדַּל** Gen. 25: 34, which, in one word of Segholate formation, is converted to Seghol, e. g. **יָשַׁע**, **יָשַׁע**. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus **יָחַסְנָן**, **יָחַסְנָן**; **יָחַסְנָן**, **יָחַסְנָן**; **יָחַסְנָן**, **יָחַסְנָן** Gen. 43: 14; **יָחַסְנָן** Eccl. 12: 11, **יָחַסְנָן** 1 Sam. 13: 21; **יָחַסְנָן**, **יָחַסְנָן** Gen. 49: 3, **יָחַסְנָן** Lev. 26: 34, 35; **יָחַסְנָן**, **יָחַסְנָן**. Sometimes, instead of changing the Sh'va before **ה** to Seghol, its vowel is shifted, thus **יָחַסְנָן**, **יָחַסְנָן**, and in Ex. 29: 35 **יָחַסְנָן**. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh, and Merka with Mahpakh, almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhi^a and Shalshleth, e. g. **יָחַסְנָן** Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha **יָחַסְנָן** Deut. 13: 5, Pashta **יָחַסְנָן** ibid., Geresh **יָחַסְנָן** Ezek. 40: 4, and even with Conjunctives, e. g. **יָחַסְנָן** Isa. 49: 18, **יָחַסְנָן** Ezek. 17: 15, **יָחַסְנָן** 2 Chron. 29: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (.) or (..) in certain forms of **לָחַץ** verbs, e. g. **יָחַסְנָן** from **יָחַסְנָן** for **יָחַסְנָן** 1 Sam. 21: 14 for **יָחַסְנָן**, **יָחַסְנָן** for **יָחַסְנָן**. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. **יָחַסְנָן** for **יָחַסְנָן**.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, מְלֵךְ, מֶלֶךְ; מִקְדָּשׁ; מִקְדֵּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִסְכֵּךְ Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; מִזֶּה, מִזֶּה; דָּבָר, דָּבָר.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הַשָּׁמַיִם, הַשָּׁמַיִם; הַשָּׁמַיִם, הַשָּׁמַיִם; הַשָּׁמַיִם, הַשָּׁמַיִם.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דָּבָר, דָּבָרִים, דָּבָרִים for דָּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטָן from הַקָּטָן; קָטָן from קָטָן; הַקָּטָן from הַקָּטָן.

קָטָלְתִּי from קָטַל . If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִנְּךָ from מִנְּךָ , סִתְּרִי from סִתְּרִי .

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָהּ and קָטְלָהּ from קָטַל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19 : 15 from מִדְּבָר , חֲשַׁמְלָהּ Ezek. 8 : 2 from חֲשַׁמַּל .

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטַל , שָׁמִי from שָׁם , or retained either unaltered, as הַקִּירוֹת from הַקִּיר , מִשְׁלָן from מִשְׁלָן , or with a change of quality from pure to diphthongal or the reverse, מְחִיקָה from מְחִיקָה , מְחִיקָה from מְחִיקָה , מְחִיקָה from מְחִיקָה , מְחִיקָה from מְחִיקָה .

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS
AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	Long.	QUANTITY	Short.
Guttural, . . .	<i>pure</i>	<i>ā</i>		<i>ă</i>
Palatal, . . .	<i>diphthongal</i>	<i>ē</i>		<i>ě</i>
	<i>pure</i>	<i>ī</i>		<i>ĭ</i>
Labial, . . .	<i>diphthongal</i>	<i>ō</i>		<i>ö</i>
	<i>pure</i>	<i>ū</i>		<i>ŭ</i>

PART SECOND.

ET Y M O L O G Y.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state ; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַסַם *to lay waste* comp. בָּרַס; וָלָאָה *to burn* comp. וָלָא; סָרַעְפָּה *a branch* comp. סָרַעַף; שָׁרַעַפִּים *thoughts* comp. שָׁרַעַף; שָׁרַעִיט *a sceptre* comp. שָׁרַעַט; שָׁלָאֲנָן *tranquil* comp. שָׁלָאֲן; פָּרַשָׁו *to spread* comp. פָּרַשׁ; or by blending two different roots, e. g. רָעַשׁ *to be fresh* composed of רָעַב and עָשָׂה; פְּלִמְנִי *a certain one* = אֶלְמִנִי *a frog* from צָפַר *to leap* רָדַךְ (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזָה, גָּזַז, גָּזוּ, have in common the two letters גז with the associated idea of cutting, §50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב *father*, אח *brother*, אם *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevaillingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixes pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְצֻרִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

SINGULAR.		PLURAL.	
1. I	אֲנִי, אֲנִי	We	אֲנֵנוּ, נֹכְחֵנוּ, אֲנֵנוּ
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא	They <i>f.</i>	הֵנָּה, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual plural of this person is אֲנֵנוּ; נֹכְחֵנוּ occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַת is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous י, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתֶּן occurs only Ezek. 34: 31, where a few manuscripts read אַתֶּן; the alternate form אַתֶּן occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתֶּן.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hī* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimehi הִן Ruth 1: 13 and הִנֵּה 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. ἐγώ, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. μέ, *vōi*, Lat. *me, nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual ה as the Doric τὸ, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is הִם. In the first person ה is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אַנִּי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִיִּי, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אֲנִיִּי or by § 53. 2, אֲנִיִּי. The plurals of the second and third persons were originally אַתֶּם, הֵם, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *יִקְרָא, יִקְרְאוּ*. The vowel *ā*, however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *אֵלֵהֶם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *כְּנוּיִּים* *cognomina*; the first person is *אֲנִי* *the speaker*, the second *אַתָּה* *present*, the third *הוא* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	נִי	נִי	
2. { <i>Masc.</i>		הָ	כֶּם	
		הָ	כֶּן	
3. { <i>Masc.</i>		הוּא	ם	הֶם
		הָ	ן	הֶן

In the first person singular *י* is attached to nouns, and *נִי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ה* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֶם, הֶן* are used with plural nouns; *ם, ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם, כֶּן, הֶם, הֶן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֶה or זִי. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּ occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֹּאת	הַזֶּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הֵיאָ is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ש takes the vowel (.) followed by Daghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before א Judg. 6 : 17, and twice (.) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שָׁלַח *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרַע *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

a. The prefix ש occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122–124, 129, 133–137, 144, Lam. 2 : 15, 16. The word אֲשֶׁר Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition א, the relative ש and the particle אֲ for *that also*; but the most recent interpreters derive it from the verb אָשַׁר *to err*, and translate *in their erring*.

b. אֲשֶׁר or ש is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מָה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מה and the following letter is doubled, e. g. מַה־שָּׂמַח Ex. 3 : 13. Before the stronger gut-

turals ה and ח it also commonly receives (.), e. g. מִהֲהִיא Ps. 39 : 5, מִהֲהָאֵתִי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִהֲאֵלֶּה Zech. 1 : 9, מִהֲעֵבְדָּךְ 2 Kin. 8 : 13, מִהֲרִיחָם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. l. a, e. g. מִהֲהִיָּה לוֹ Ex. 32 : 1, מִהֲהִטָּאתִי Gen. 20 : 9, מִהֲעֵשִׂיתָ ib., מִהֲקוֹל 1 Sam. 4 : 14, מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִזֶּה Ex. 4 : 2, מִלָּכֶם Isa. 3 : 15, מִתְּלָאָה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun זֶה, זֹאת, thus אִי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי לָזֹאת *for what? why?* Jer. 5 : 7.

3. The words פְּלִנִי אֶלְמִנִי which are always used in combination, or contracted into one פְּלִמִנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δέῖνα; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנִיּוֹת *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבִידִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנִּי), or Pe Yodh (פִּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עִי); one whose third radical is He, a Lamedh He (לְהִ); one whose second and third radicals are alike an Ayin Doubled (עֵי), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נָלַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *תָּחַן* *to hide*, Ni. *to hide one's self*; *שָׁמַר* *to keep*, Ni. *to keep one's self*, *φυλάττεσθαι*; *נָחַם* Ni. *to repent*, lit. *to grieve one's self*, *μεταμέλεσθαι*; or expresses reciprocal action, *רָעָץ* *to counsel*, Ni. *to take counsel together*; *לָחַם* Ni. *to fight*, *μάχεσθαι*, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. *to be sold* and *to sell one's self*; *רָאָה* Ni. *to be seen* and *to let one's self be seen*, *to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* *to be full*, Ni. *to be filled*, *הָיָה* *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* *to be few*, Pi. *to be very few*; *רָדָה* *to follow*, Pi. *to follow ardently, to pursue*; *פָּחַד* *to fear*, Pi. *to fear constantly, to be timid*; *שָׂאֵל* *to ask*, Pi. *to ask repeatedly and earnestly, to beg*; *בָּרָא* *to create*, as God, Pi. *to form* with pains and labour, as man; *כָּתַב* *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble*; *קָבַר* *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* *to perish*, Pi. *to make to perish, to destroy*; *לָמַד* *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. *to be very near* and *to bring near*; *שָׁחַת* Pi. *to be very corrupt* and *to corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בָּוא* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מָרַחַק* Hi. to be sweet, prop. to cause sweetness; *שָׂכַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אָמַץ* Hi. to be brave, prop. to act bravely; *זָקֵן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרוּחַ* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *עָשַׁר* Hi. to enrich and to grow rich; *שָׂמַן* Hi. to make fat and to become fat (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָטָה* K. to extend or to bend, trans. and intrans., Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5, Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to bend (the steps).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָצַט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* Pi. to justify, Hith. to justify one's self;

הִשְׁתַּחֲוֹת Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִשְׁתַּחֲוֹת Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִשְׁתַּחֲוֹת Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִשְׁתַּחֲוֹת Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּאָרַח Pi. *to atone*, Hith. *to be atoned*; עִבְדָּה Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, כָּבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook (food)*, Hi. *to ripen (fruit)*; בִּרְךָ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), שָׁבַר Pi. *to break the bones* (שָׁבַר), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense (to idols)*, Hi. *to burn incense (to God)*; הִשְׁתַּחֲוֹת Hi. *to change*, Pi. *to change (the clothes)*; שָׁטַח Hi. *to strip*, Pi. *to strip (the slain in battle)*.

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַח Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִשְׁתַּחֲוֹת Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(2) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסַח* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *וָסַף* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *נָחַךְ* *to uncover*, *הָלַךְ* *to be sick*, *יָדַע* *to know*, *רָצַח* *to bring forth*, *פָּסַח* *to visit*, *רָם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *שָׁבַר* K. *to break the neck* (*שִׁבְרָה*); *עָשִׂיר* K. *to tithe* (*עֲשָׂרָה* *ten*); *לָבַן* *to make bricks* (*לִבְנָה*); *נָלַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*לֵבָב* *heart*); *בָּרַךְ* Pi. *to act as priest* (*בִּרְיָה*); *קָבַן* Pi. *to build a nest* (*קֶבֶן*); *מָרָבַע* Pu. *part. square* (*אַרְבַּע* *four*); *מִשְׁקָד* Pu. *almond-shaped* (*שִׁקָּד*); *מָהַרְבֵּן* Pu. *dyed scarlet* (*מִוֵּרְבֵּן*); *הִשְׁלִיךְ* Hi. *to snow* (*שִׁלְגָה*); *הָאָזַן* Hi. *to give ear* (*אָזֶן*); *הִנְיָח* Hi. *to snare* (*פֶּחַח*); *הִמְלִיחַ* Ho. *to be salted* (*מֶלַח*); *הִתְיַהֲדַה* Hith. *to make one's self a Jew* (*יְהוּדִי*); *הִצְרִיחַ* Hith. *to supply one's self with provision* (*צִירָה*). A verbal form may occasionally arise even from an adverb, *נִהְיָא* Ni. *part. removed far away* (*הִתְנַחֲא*), or an interjection, *וַיִּהְיֶה* Hi. *and he stilled* (*הִשָּׁם* *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָקֵן <i>to be old.</i>	קָבַד (Isa. 24:20 קָבַד) <i>to be heavy.</i>	מָח <i>to die.</i>
הִיאֵץ <i>to delight.</i>		נָבַל <i>to fade.</i>
הִנָּב <i>to hew.</i>	פָּטַר <i>to be right.</i>	צָמָא <i>to thirst.</i>
טָהַר <i>to be clean.</i>	לָבַשׁ and לָבַשׁ <i>to put on.</i>	קָמַל (Isa. 33:9 קָמַל) <i>to wither.</i>
טָמָא <i>to be unclean.</i>	מָלָא trans. or intrans. (Esth. 7:5 מָלָא trans.) <i>to fill or be full.</i>	טָנָא <i>to hate.</i>
רָבַשׁ <i>to be dry.</i>		טָבַל <i>to be brought low.</i>
רָאָה <i>to fear.</i>		

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	גָּבַל <i>to be or become great.</i>	חָלַל <i>to cease.</i>
אָשָׁם <i>to be guilty.</i>		חָמַץ <i>to be leavened.</i>
בָּצַק <i>to swell.</i>	הָבַק <i>to cleave to.</i>	הָבַק <i>to be profaned.</i>
גָּבַר <i>to prevail.</i>	הָשָׁן <i>to grow fat.</i>	חָסַר <i>to lack.</i>

חָפַר <i>to blush</i> (distinguished from חָפַר חָצֵחַ <i>to come upon, to dig</i>).	חָצַח <i>to be strong.</i>	שָׂבַע <i>to be sated.</i>
חָפַח <i>to dig</i> .	חָפַח <i>prosper.</i>	שָׂבַח <i>to rejoice.</i>
חָפַח <i>to be weary.</i>	קָדַשׁ <i>to be holy.</i>	שָׁכַח <i>to forget.</i>
רָכַשׁ <i>to possess.</i>	קָרַב <i>to come near.</i>	שָׁמַח <i>to dwell.</i>
נָחַם <i>to be pleasant.</i>	רָעַב <i>to be hungry.</i>	שָׁמַח <i>to be desolate.</i>
		שָׁמַע <i>to hear.</i>

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָרַר <i>to shine.</i>	יָכַל <i>to be able.</i>	רָב (Ps. 18 : 15 רָב) <i>to shoot.</i>
בֹּשַׁם <i>to be ashamed.</i>	רָקַשׁ <i>to snare.</i>	שָׁלַח (Gen. 43:14 שָׁלַח) <i>to be bereaved.</i>
טוֹב <i>to be good.</i>	נָזַל (see §86. a) <i>to flow.</i>	
יָרַר <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or ט, the ת of the prefixed syllable will be transposed with it, הִתְקַטַּל, הִתְקַטַּל. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִתְצַטַּק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghash-forte, הִתְדַּד, הִתְטַטַּט, הִתְתַּת.

a. In one instance הִתְשַׁבַּח Jer. 49:3 remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 וְשִׁבַּח, elsewhere וְשִׁבַּח; הִתְשַׁבַּח is likewise assimilated to the sibilant שׁ in the only Hithpael form in which that letter is the initial of the root הִתְשַׁבַּח Isa. 1:16. In one instance הִתְהַדַּח Judg. 19:22 remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נִבָּא, נִבְּא, and the initial כ of two כָּבַד, כָּבַד. It is assimilated to the כ of כָּבַד, which occurs but twice in the Hithpael, to the נ of נִבָּא, which only occurs once, and in one instance to ר, viz. אֶרְוֶה Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to אנִי and אתָּה of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הִנִּי have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding נ in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הִנִּי of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הִתְקַדֵּשׁ, הִתְקַדְּשׁ — הִתְקַדֵּשׁ, הִתְקַדְּשׁ. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If הִתְקַדֵּשׁ to *kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ט, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָבַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּמָם, in a physical sense, *to raise up*; Hi. הִשְׁכִּיתָ *to cause to rest, to set down*, and הִשְׁכִּיתָ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִתְאַבֵּד Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִצָּל; Niphal of Hithpael נִצְּרֵי Ezek. 23 : 48, נִצְּרָר Deut. 21 : 8, נִצְּתָה; Prov. 27 : 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz. :

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֹל, which form actually occurs, § 91. *6*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus הִנְקֵטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three *הָיָה*, *נָהָה*, *שָׁהָה* take Hholem, and two *הָפִיץ* and *שָׁפַח* take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three *הָיָה*, *הָפִיץ* and *שָׁפַח* take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

<i>אָבַל</i> to mourn.	<i>נָגַשׁ</i> to come near.	<i>רָבַח</i> to lie down.
* <i>אָלַח</i> to learn.	<i>נָפַל</i> (intrans.) to fall off.	<i>רָגַח</i> to rage or tremble.
* <i>אָזַח</i> to be strong.	* <i>נָהַךְ</i> to be poured.	* <i>רָטַב</i> to be wet.
* <i>אָנַח</i> to be angry.	<i>סָלַח</i> (§86. b.) to ascend.	<i>רָכַב</i> to ride.
* <i>הָבַח</i> to become rain.	<i>עָשַׁן</i> to smoke.	* <i>רָפַר</i> to spread.
<i>חָזַק</i> to be strong.	* <i>עָרַק</i> to be removed.	* <i>רָחַב</i> to rot.
<i>חָכַם</i> to be wise.	* <i>צָדִיק</i> to be righteous.	<i>שָׁבַח</i> to lie down.
<i>חָשַׁךְ</i> to be dark.	<i>קָלַל</i> to be lightly esteemed.	<i>שָׁלַט</i> to rule.
* <i>פָּסַל</i> to be foolish.		* <i>שָׁלַם</i> to be complete.
<i>לָמַד</i> to learn.		* <i>שָׁמַן</i> to grow fat.
<i>רָחַק</i> to be sweet.	* <i>קָשַׁב</i> to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

<i>בָּגַד</i> to deal treacherously.	<i>חָמַם</i> to be hot.	<i>נָשַׁךְ</i> to bite.
<i>קָוַר</i> fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	<i>חָנַן</i> to be gracious.	<i>פָּלַל</i> to do.
<i>הָלַךְ</i> (mostly fut. <i>ē</i>) to go.	* <i>חָרַשׁ</i> fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	<i>פָּשַׁט</i> to strip off.
<i>זָעַם</i> to curse.	<i>טָרַח</i> to tear.	<i>קָסַם</i> to use divination.
* <i>הָבַשׁ</i> to bind.	<i>רָצַח</i> to form.	<i>קָצַר</i> fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* <i>הָכַשׁ</i> fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	<i>מָצַל</i> to trespass.	<i>שָׁבַת</i> to rest.
	<i>נָהַר</i> to flee.	<i>הָמַם</i> to be finished.
	<i>נָדַד</i> to row.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. *יָהִי*, *יִשָּׁב*.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing מְ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give קָטַלְהַ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, קָטַלְהַ.

2 masc. The appended הַ is derived from אָהַה.

2 fem. הַ from אָהַה.

1 com. הַ changed from הַ of אָהַה; compare the similar relation of the suffixes הַ, הַ to the pronouns אָהַה, אָהַה § 72. The Ethiopic retains the *k* unaltered, *katalaku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ם or ן preceded by the vowel ך. The full ending ון is still found in a very few instances, § 86. *b.* generally the ן is dropped, § 55. 2. *a.*

2 *masc.* אָתָם from אֲתָם.

2 *fem.* אָתָן from אֲתָן.

1 *com.* נִי from אֲנִי.

Future (עָתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ך is from הוּא; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* הָ, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed הָ is from אָתָה, אָתָר, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed אָ is from אֲנִי.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns הֵנָּה, אֲתָנָה, denoted by נָה appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed אָ is from אֲנִי.

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed הָ, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקוֹר fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְיֻנָּח intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קִטַּל	קִטַּל
	3 f.	קָטְלָה	נִקְטְלָה	קִטְלָה	קִטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קִטַּלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קִטַּלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קִטַּלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קִטְלוּ	קִטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קִטַּלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קִטַּלְנוּ
INFIN.	absol.	קָטוּל	הִקְטִיל	קִטֵּל	קִטֵּל
	constr.	קָטֹל	הִקְטִיל	קִטֹּל	(קִטֹּל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֵל	הִקְטֵל	קִטֵּל	
	2 f.	קָטְלִי	הִקְטְלִי	קִטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קִטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קִטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטֵל		מִקְטֵל

PERFECT VERBS.

[illegible]

a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. יִהְיֶה for יִהְיֶה, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. יִהְיֶה for יִהְיֶה. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. אֶהְיֶה, אֶהְיֶה.

(2) Terminations consisting of a vowel, viz., ה, and י. of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long י. is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הִשְׁמַחְתְּ, הִשְׁמַחְתְּ but הִשְׁמַחְתְּ. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הִשְׁמַחְתְּ, הִשְׁמַחְתְּ for הִשְׁמַחְתְּ, הִשְׁמַחְתְּ from הִשְׁמַחְתְּ, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, ו, נ, נ, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from י. to (..) in the future, הִשְׁמַחְתְּ, הִשְׁמַחְתְּ, § 61. 4. But verbs with middle o retain the Hholem in the Kal preterite, רָבַחְתְּ.

(4) Terminations consisting of a mixed syllable ה, ה, ה, ה, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, הִשְׁמַחְתְּ from הִשְׁמַחְתְּ.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. a. PRETERITE. Verbs with middle Tsere exchange this for Patah upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, הִשְׁמַחְתְּ, הִשְׁמַחְתְּ, הִשְׁמַחְתְּ, הִשְׁמַחְתְּ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. הִשְׁמַחְתְּ, הִשְׁמַחְתְּ. The words נָזַח Judg. 5:5, נָזַח Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָזַח *flowed*, in which case the second must be added to the list of forms with Daghash-forte emphatic, § 24. c, by Gesenius as Niphal preterites from נָזַח *shook*, comp. נָזַח Gen. 11:7, נָזַח Am. 3:11 from נָזַח, נָזַח.

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלָה Deut. 32:36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבָה Ezek. 46:17 from שָׁבוּ. The vowel letter א is once written in place of ה, גָּבְהָא Ezek. 31:5 *K'thibh*, § 11. 1. *a.*

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָהָה from which the termination is taken, בָּנִיהָ Mal. 2:14, שָׁמְנִיהָ Jer. 17:4; so in other species besides Kal, נִסְכָּהָ Gen. 31:30, רִהְיָהָ Job 38:12 *K'thibh*, הִצְיָהָ Ps. 73:27. In the last example the ה of the root is united by Dagheshe-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצְמָהָ Job 23:17, הִשְׁבָּהָ Ps. 89:45, הִשְׁבָּהָ Isa. 16:10, הִשְׁבָּהָ Ex. 5:5, מָהָ Ezek. 28:8, מָהָ Gen. 19:19, וְהִתְהַמָּהָ Jer. 49:37.

2 fem. The full termination הִי of אָהִי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, זָבְהִי Ezek. 16:22, and repeatedly in the same chapter, רִדְדִי Ruth 3:3; so in other species הִבְרִי Jer. 3:5, מִבְּרִי Jer. 13:21. See also Jer. 4:19, 22, 23, 46:11.

1 com. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רִבְיָה Ps. 140:13, Job 42:2, בְּרִי 1 Kin. 8:48, קָשִׁיָה Ezek. 16:59.

PLUR. 3 com. The full ending וִן only occurs in יִרְעִיוִן Deut. 8:3, 16 צָקוֹן Isa. 26:16, and יִקְשִׁיוִן Isa. 29:21 from יָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִישׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הִלְבִּינֵא Josh. 10:24, אָבִינֵא Isa. 28:12. The forms of similar appearance נָשִׁינֵא Ps. 139:20, רָקְשִׁינֵא Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. אָהִי 1 Sam. 13:19, קָבֵץ Esth. 9:27, שָׁפָה Deut. 21:7, הִיָּה Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָהִי etc. שָׁפָה etc.; the *K'ri* has substituted אָהִי etc. שָׁפָה etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 masc. and fem. There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַחְתֶּם Am. 4:3, ה, is added to the 2 *fem.* as to the corresponding pronoun.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without ו, בָּגֵר Isa. 33:1, though not invariably, שָׁבִין and שָׁבִישׁ, and before Makkeph is shortened to Kamets Hhiatuph, § 64. 1, הָסֵם Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגֵזִי Isa. 48:8 but שָׁבֵב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבֵב 1 Kin. 1:21 *et passim* and שָׁבֵל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִדְבָּקָה Deut. 11:22, 30:20, Josh. 22:5, טָנְאָה, אָהָבָה, יִרְאָה, הִאָּבָה Jer. 31:12, חָמְאָה Ezek. 16:5, נָחְאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it וְיִבְלֶה, וְיִבְלֵב and וְיִבְלֹב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, וְיִבְלֶה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶחָדֶיךָ Hos. 8:12; in וְיִבְלֹב Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, וְיִבְלֶבּוּ Prov. 8:15, הִלְבְּדוּ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek וְיִשְׁפִּיטוּ Ex. 18:26, תִּבְבְּיוּ Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 יִבְבְּיוּ.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הִבּוֹאָהּ Deut. 33:16, הִבּוֹאָהָּ Job 22:21, paragogic הָ being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in הִבְאָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending הִבְאָהִי.

2 *fem.* ך is sometimes added to the long vowel with which this person ends הִרְבְּחָךְ Ruth 2:8, תִּפְשְׁתִּיךְ Ruth 3:4, הִשְׁתַּבַּחְתִּיךְ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הִבְדִּירָה Isa. 57:8.

1 *com.* נָסַב Ps. 139:8, though by some grammarians referred to נָסַב, is probably for נָסַב from נָסַב, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination ךְּ is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, הִרְבְּרוּךְ Ruth 2:9, תִּבְבְּרוּךְ Josh. 24:15, וְהִדְבְּרוּךְ Ex. 9:29, וְהִשְׁתַּבְּחוּךְ Josh. 4:6, וְהִלְבְּדוּךְ Ps. 104:28, וְהִשְׁתַּבְּחוּךְ 1 Sam. 2:22, Josh. 2:8, הִשְׁתַּבְּחוּךְ Deut. 11:22, הִאָּבְרוּךְ Jer. 21:3; so in other species, וְהִרְבְּבוּךְ Job 19:23, וְהִשְׁתַּבְּחוּךְ Job 21:24, הִדְבְּרוּךְ Gen. 32:20 and הִשְׁתַּבְּחוּךְ Ps. 58:2, תִּבְבְּשְׁתִּיךְ 2 Kin. 6:19, תִּפְשְׁתִּיךְ Mic. 2:8; וְהִשְׁתַּבְּחוּךְ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer וְהִשְׁתַּבְּחוּךְ Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ךְּ has been assimilated to the initial ךְּ of the following word, § 55. 1; in all probability, however, ךְּ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial ו of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַמְדָּרָה Dan. 8:22, הַמְדָּרָה Gen. 30:38, וְשָׂרָה 1 Sam. 6:12; or, on the other hand, the termination ו of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הַמְדָּרָה Jer. 49:11, הַמְדָּרָה Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. הַמְדָּרָה Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in הַמְדָּרָה Ex. 1:10, הַמְדָּרָה Job 17:16, הַמְדָּרָה Isa. 28:3, הַמְדָּרָה Isa. 27:11, הַמְדָּרָה Judg. 5:26, is unnecessary; in the first passage הַמְדָּרָה, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form הַמְדָּרָה *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, הַמְדָּרָה Gen. 27:1, הַמְדָּרָה Gen. 30:38, הַמְדָּרָה Gen. 33:6, הַמְדָּרָה Ezek. 3:20, הַמְדָּרָה nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with נ this is united by Daghesh-forte with the affix נָה, § 25, הַמְדָּרָה Ezek. 17:23, הַמְדָּרָה Ezek. 32:16, or without Daghesh, הַמְדָּרָה Ruth 1:13, הַמְדָּרָה Isa. 60:4, הַמְדָּרָה Ps. 71:23 in most editions. So in the *fem. plur. imperative*, הַמְדָּרָה Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. הַמְדָּרָה, yet not always, הַמְדָּרָה and הַמְדָּרָה; before Makkeph it is shortened to Kamets Hhatuph הַמְדָּרָה Judg. 9:14. It may perhaps be similarly shortened without Makkeph in הַמְדָּרָה Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, הַמְדָּרָה Judg. 9:10, הַמְדָּרָה Ezek. 32:20 (but הַמְדָּרָה Ex. 12:21, for the Methegh see § 45. 2), הַמְדָּרָה Zeph. 3:14, הַמְדָּרָה Mic. 1:16, and (with ו retained in the K'thibh) הַמְדָּרָה 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, הַמְדָּרָה Zech. 7:9, הַמְדָּרָה Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as הַמְדָּרָה Isa. 47:2, אַמְדָּרָה Jer. 10:17, are exceptional.

Fem. plur. The final vowel ה is dropped in הַמְדָּרָה Gen. 4:23, § 90; occasionally ה is not written though the vowel remains, הַמְדָּרָה Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בֹּנֶה and בּוֹנֶה, mostly without when additions are made to the word. In מוֹצֵרֶת Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מְ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סֹבֵיב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵךְ Isa. 41:7, upon the recession of the accent. הוֹלֵךְ Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָרָה, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נֹבֵד *fading*, טָמֵם *desolate*, verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, מְלֵא *full*, זָקֵן *old*, פָּחַד *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, שֹׂבֵר and שֹׁבֵר *wearing*, שֹׁבֵן and שֹׁבֵן *dwelling*, מְבֹטֵחַ *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אֶחָז *holding*. The last vowel is with few exceptions as מְבֹטֵחַ Deut. 32:34, שֹׁבֵן, אֶחָז written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יֹלְדָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יֹלְדָתִי Jer. 22:23, שֹׁבֵתִי Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹלְדָה Gen. 17:19, and with י paragogic in the K'thibh יֹלְדָתִי Ezek. 27:3.

2 *masc. plur.* מְשַׁתְּחִיחִם Ezek. 8:16, the Hithpael participle of שִׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מְשַׁתְּחִיחִים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שִׁחָה *to worship*, and שִׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : מְקַלְלִי *they are cursing me*, Jer. 15:10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלִי and the preterite קָלַלְתִּי; and Ewald changes the text to מְקַלְלִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject בָּנָה by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלִי as if for : מְקַלְלִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have נִגְזַע Jer. 50:23 with Seghol under the prefixed Nun for נִגְזַע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִגְזַע Gen. 31:30, נִגְזַח Judg. 11:25, נִגְלַח 1 Sam. 2:27, נִקְרָא 2 Sam. 1:6; of the longer form given in the paradigm נִקְרָא Jer. 32:4, which once appears with prosthetic נ in place of ה Ezek. 14:3 נִקְרָא, § 53. 1. a. The construct infinitive usually has Tsere נִקְרָא Ezek. 16:36, but is in one instance נִקְרָא Ps. 68:3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute נִקְרָא 1 Kin. 20:39, נִקְרָא Deut. 4:26. The prosthetic ה is commonly retained after prefixed prepositions נִקְרָא which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in נִקְרָא Prov. 24:17, comp. נִקְרָא Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, נִקְרָא Job 34:22, נִקְרָא Judg. 9:38, נִקְרָא Eccles. 7:26, rarely to Pattahh, נִקְרָא Job 18:4. In the Imperative נִקְרָא the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. נִקְרָא Ezek. 21:29, נִקְרָא Ps. 37:9.

c. FUTURE SING. 1 com. The prefixed נ occasionally has Hhirik, נִקְרָא Ezek. 20:36, 1 Sam. 12:7, נִקְרָא Ezek. 14:3, נִקְרָא Ex. 14:4, 17.

PLUR. fem. Tsere rarely remains in the second syllable נִקְרָא Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, נִקְרָא Jer. 24:2, so with a pause accent, נִקְרָא Isa. 13:16 K'ri, Zech. 14:2 K'ri, נִקְרָא Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִתְבַּחֲנִי Isa. 43:9, Joel 4:11, נִלְוֹ Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִתְבַּחֲנִי contemptible, is in form a Niphal participle from the noun מִתְבַּחֵם contempt.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נִפְלַל Ezek. 28:23, and the passive form אֲפֻלַּל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְחָהוּנִי Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in סִחֲרָהוּ Ps. 38:11, חִמְרָהוּ Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in אָהַבְתִּי Hos. 4:18, provided this is to be read as one word, § 43. b; if, according to the division in the Masoretic text, הַבִּי is a separate word, it is the imperative of הָבֵה to give, though this is always elsewhere pointed הַבֵּי. In רָצִיתִי Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יִרְדְּהָי 1 Sam. 21:3, שָׁרַב Isa. 40:24, זָרַב Ps. 77:18, שוּיָהוּ Isa. 10:13 *fut.* רָסַע Hos. 13:3, *inf. abs.* הָגוּ and הָרוּ Isa. 59:13, *inf. const.* בּוֹשְׁסָם Am. 5:11, *part.* מְשֻׁפָּעִי Job 9:15, מְלוֹשִׁי Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *mas.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in נִשְׁתִּי Gen. 41:51. The second syllable has Seghol in הָבֵה (in pause הָבֵה), בָּפַח, בָּבֵס (twice בָּבֵס), Pattahh in אָבֵה (גָּבֵה in pause), הִנֵּה, פָּנֵה, קָהַשׁ, שָׁלַח (in pause: שָׁלַח Isa. 19:21), and before Makkeph in לָמַד- (לָמַד in pause); *a* appears likewise in the pausal form קָהַצָּה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּנֵה Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קָהַצָּה Deut. 30:3, קָהַשׁ Ex. 13:2, רָשָׁע Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. רָסַר Ps. 118:18, קָנַח 1 Kin. 19:10, רָפַח Ex. 21:19, בָּרָךְ Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, אָבֵה Jer. 12:17, לָמַד Jer. 32:33, בָּבֵס Jer. 39:18, מִתְבַּחֵם Mic. 2:12, שָׁלַח Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נִצָּח 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in הָלַץ Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, רָבֵה Isa. 59:13, or on the recession of the

accent, **צָהָר** Gen. 39: 14, 17, and in one instance besides, **לָחַם** Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, **יִסְרֶה** Lev. 26: 18, **וַיִּמְרֶה** Ps. 147: 1, **שֶׁלֶכֶתָּה** Isa. 6: 13, **צִדְקָתְךָ** Ezek. 16: 52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol **וַיִּזְרֶה** Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו, in **וַיִּצְדֹּק** Zech. 7: 14 for **וַיִּצְדֹּקָה**, § 60. 3. *c*.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, **הִרְצִיחֶנּוּ** Isa. 13: 18, but **הִרְצִיחָהּ** Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3). Pual ordinarily has *ũ*, which is preferred before a doubled consonant **שִׁבְּרָה**, § 61. 5, and Hophal *ō* before concurrent consonants **הִפְסְדָהּ**. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, **כָּרַר** Ezek. 16: 4, **שִׁבְּרָהּ** Nah. 3: 7, **כָּרַר** Ps. 72: 20, **כָּרַר** Ps. 80: 11, Prov. 24: 31, **יִהְיֶה** Ps. 94: 20, **מִצְדָּהּ** *passim*. This seems to furnish the best explanation of the disputed words **הִרְצִיחָהּ** or **הִרְצִיחָהּ** Ps. 62: 4, **מִלְּשֹׁנֶיהָ** Ps. 101: 5 K'ri, **הִצְדָּקָהּ** Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghesh-forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ũ*. Others think that **הִצְדָּקָהּ** is the Kal future for **הִצְדָּקָהּ**, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali **הִרְצִיחָהּ** is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

b. The vowel *ũ* of the first syllable is occasionally written with Vav, **וִזְרָה** Ezek. 16: 34, **וִהַלְלָהּ** Ps. 78: 63, **וִיִּצְרָה** Judg. 18: 29, 13: 8, Job 5: 7, **וִמִּצְדָּהּ** Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה. appended to the preterite is found in **הִלְחִיחָהּ** Ezek. 31: 15.

d. INFINITIVE. The absolute form occurs in **לִצְדָּקָה** Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As **מִצְדָּהּ**, **מִשְׁבָּרָהּ**, **מִשְׁבָּרָהּ**; in a few instances the initial מ is omitted, **לִצְדָּקָה** 2 Kin. 2: 10 for **מִלְּצְדָּקָה**, **מִשְׁבָּרָהּ** (with Daghesh-forte euphonic) Ezek. 21: 15, 16, **יִהְיֶה** Eccles. 9: 12 for **מִיִּהְיֶה**, § 59. *a*. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִזְלִיחַ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once אֶ is prefixed instead of הִ, אֶזְלִיחַ Isa. 63:3; in Isa. 19:6 הִזְלִיחַ is not a double Hiphil with both אֶ and הִ prefixed, but is a denominative from זָלַח, a derivative of זָלַח, which does not indeed occur in its simple form but is justified by the analogy of אֶזְלַח from זָלַח. הִ takes the place of הִ in הִזְלִיחַ Hos. 11:3; so likewise the future הִזְלִיחַ Jer. 12:5, and participle מִזְלִיחַ Jer. 22:15, though the corresponding preterite is הִזְלַח Neh. 3:20.

SING. 3 *masc.* The *z* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִזְלַח 1 Sam. 12:24, but in every other place הִזְלִיחַ. So in the participle מִזְלַח Job 11:3 but מִזְלִיחַ Judg. 18:7.

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol הִזְרֶה Prov. 24:23, 28:21, is mostly written without י, thus הִזְרֶה, הִזְרֶה, הִזְרֶה, הִזְרֶה, הִזְרֶה, הִזְרֶה, הִזְרֶה, הִזְרֶה, הִזְרֶה, הִזְרֶה, though sometimes with it הִזְרִיחַ Am. 9:8 but הִזְרֶה Isa. 14:23, הִזְרֶה and הִזְרֶה, twice הִזְרֶה, nine times הִזְרֶה. Hhirik in this syllable is rare and exceptional, הִזְרִיחַ Ezek. 21:31, הִזְרִיחַ Josh. 7:7. אֶ is prefixed instead of הִ in אֶזְרִיחַ Jer. 25:3 and אֶזְרִיחַ Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִזְרִיחַ, הִזְרִיחַ rarely and as an exception without י, הִזְרֶה Isa. 23:11, or with Tsere הִזְרֶה Deut. 32:8, הִזְרֶה Deut. 26:12, Neh. 10:39, Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִזְרִיחַ Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִזְרִיחַ Jer. 50:34, הִזְרִיחַ Jer. 51:33, הִזְרֶה Lev. 14:43. The initial הִ is mostly retained after prefixed prepositions, though it is sometimes rejected, as הִזְרֶה Am. 8:4 but הִזְרֶה Ps. 8:3, הִזְרֶה once but הִזְרֶה fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וְהִזְרִיחוּ 1 Sam. 14:22, 31:2, הִזְרֶה Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be הִזְרֶה Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִזְרֶה, הִזְרֶה, and before Makkeph, Seghol הִזְרֶה Job 22:21, הִזְרֶה 1 Sam. 23:11, הִזְרֶה Isa. 64:8. There are a very few examples with Hhirik in pause, הִזְרֶה Ps. 94:1, to which some would add הִזְרֶה Isa. 43:8, but see Alexander, הִזְרֶה Prov. 19:25, הִזְרֶה Jer. 17:18.

e. PARTICIPLE. In מִזְרֶה Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; מִזְרֶה Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהַלְלִים Zech. 3:7 for מְהַלְלִים, מְהַלְלִים Jer. 29:8, מְהַלְלִים 2 Chron. 28:23, מְהַלְלִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְלִין Dan. 3:25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הֶהָלַל, is occasionally Kibbutz, both vowels even appearing in the same verb, הֶהָלַל Ezek. 32:32, הִשְׁכַּח ver. 19, מִשְׁכַּח 2 Kin. 4:32; הִשְׁכַּח Dan. 8:11, הִשְׁכַּח Isa. 14:19, הִשְׁכַּח Ezek. 16:5, מִשְׁכַּח 2 Sam. 20:21; הִשְׁכַּח Lev. 6:15, מִשְׁכַּח Mal. 1:11, הִשְׁכַּח, מִשְׁכַּח; מִשְׁכַּח, מִשְׁכַּח Ezek. 29:18.

b. PRETERITE. In הִשְׁכַּח *am I obliged to leave?* Judg. 9:9, 11. 13, the characteristic הִ is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִשְׁכַּח Ezek. 16:4, הִשְׁכַּח Josh. 9:24. The construct has Pattahh, הִשְׁכַּח Ezr. 3:11.

d. IMPERATIVE. This mood occurs twice, הִשְׁכַּח Ezek. 32:19, הִשְׁכַּח Jer. 49:8.

e. PARTICIPLE. In מְהַלְלִים Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances הָ is prefixed instead of הִ, viz., הָשַׁחַר 2 Chron. 20:35, הָשַׁחַר Ps. 76:6. In the verb שָׁחַר Daghesheforte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הָשַׁחַר, הָשַׁחַר Judg. 20:15, 17, הָשַׁחַר Judg. 21:9, in addition to which the vowel of the prefixed syllable is *ō* in הָשַׁחַר Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *ū*, § 61. 5, הָשַׁחַר (the accentuation is unusual) Isa. 34:6, הָשַׁחַר Deut. 24:4 (but in the future always הָשַׁחַח Lev. 21:1 and repeatedly elsewhere), הָשַׁחַח (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in שָׁחַר and הָשַׁחַח, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הָשַׁחַח Jer. 25:16, הָשַׁחַח Jer. 46:8 (elsewhere הָשַׁחַח), and הָשַׁחַח Isa. 52:5, *ō* prolonged from *ū*, on account of the absence of Daghesheforte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הָשַׁחַח, הָשַׁחַח, הָשַׁחַח, הָשַׁחַח *inf. const.*, הָשַׁחַח *imper.*, הָשַׁחַח, which before Makkeph is shortened to Seghol, הָשַׁחַח Isa. 30:29, הָשַׁחַח Gen. 6:9, הָשַׁחַח Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הָשַׁחַח *pret.*, הָשַׁחַח *pret.* and *imper.* (but *inf. const.* and *part.*

thou mayest understand or *understand thou*, Dan. 9:25, אֵלֶיךָ שָׁמַעְתָּ *may it not* or *let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are אֶחָנֵּן Isa. 42:6 and אֶרְאֶה Isa. 41:23 K'thibh, where the K'ri has אֶרְאֶה.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ך. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in לִי verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שָׁמַעְתָּ *hear (thou)*, שָׁמְעֵה *oh, hear!* or *pray, hear!* הִקְשֵׁב *listen*, הִקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 86. b. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י. remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, **זָזַב**, **זָזָה**, Jer. 49:11; **זָזַר**, **זָזָה** 2 Chron. 6:42, **זָזַב**, **זָזָה** Gen. 39:7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., **זָזָה** K'thibh, **זָזָה** K'ri Ps. 26:2. **זָזָה** K'thibh, **זָזָה** K'ri Judg. 9:8; **זָזָה** K'thibh, **זָזָה** K'ri Ezr. 8:25; **זָזָה** K'thibh, **זָזָה** K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, **זָזָה** 1 Kin. 19:20, **זָזָה** Dan. 8:13 (in some copies) or Hhateph Pattahh **זָזָה** Ezr. 8:26, Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragodic imperative when the vowel of the ordinary imperative is Pattahh; thus, **זָזָב** Lev. 9:7, **זָזָה** Ps. 69:19, and on the contrary, **זָזָה** Gen. 25:31, *ful.* **זָזָה** Ex. 21:7, **זָזָה** (with Daghesh separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final **ה**, of the feminine plural, **זָזָה** Gen. 4:23 for **זָזָה**, § 61. 2, **זָזָה** Ex. 2:20 for **זָזָה**, § 60. 3. *c*, and in Lamedh He verbs of final **ה** of the masculine singular, **זָזָה** 2 Kin. 6:18 for **זָזָה** Ezek. 6:11, **זָזָה** Ps. 119:18 for **זָזָה**; **זָזָה** Deut. 9:14 for **זָזָה** Judg. 11:37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (**וְ**). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיִּרְא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb הָיָה *was*, hence וַיֵּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וַיֵּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וַהֲיָה *and he was*; Ewald of וַיֵּאמֶר *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424, that וַיֵּאמֶר may be for וַהֲיֵאמֶר, by § 53. 3; ה prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τύπτω, ἔτυπτον; τίψω, ἔτυψα, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו conversive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְרָא, וַתְּמַלִּכֵהוּ, וַיִּגְדֹּל. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be יָ, and never if it be תָּ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּגְדֹּל but וַיִּגְדֹּל, וַיִּסְפֹּר but וַיִּסְפֹּר. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲנִי, וַאֲדַבֵּר. In the Hiphil י is, with few exceptions, e. g. וַיַּחֲשֵׁךְ Ps. 105 : 28, compressed to (.) as in the apocopated future, וַיִּתְּנֵם, וַיִּתְּנֵם, and before Makkeph it is shortened to (.) וַיִּתְּנֵם. In the first person singular, however, י remains in the Hiphil, and a paragodic ה is not infrequently appended in all the species, e. g. וַאֲשַׁלֵּךְ, וַאֲשַׁלֵּךְ or וַאֲשַׁלֵּיכָה; וַאֲנִיד or וַאֲנִיד, וַאֲדַבֵּר or וַאֲדַבֵּר; paragodic ה, also occurs though more rarely in the first pers. plur. וַיִּתְּנֵם Gen. 41 : 11, וַיִּתְּנֵם, וַיִּתְּנֵם Ezr. 8 : 23, וַיִּתְּנֵם ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from לִי verbs as in the apocopated future וַיִּתְּנֵם, וַיִּתְּנֵם, וַיִּתְּנֵם; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּסְבּוּ, וַיִּסְבּוּ, וַיִּסְבּוּ, וַיִּסְבּוּ, וַיִּסְבּוּ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְבֶּה, וַיִּרְבֶּה but not in וַיִּרְבֶּה; so in וַיִּמְדֹּר Hab. 3 : 6, and the Hithpael וַיִּתְּנֵם Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּתְּנֵם, וַיִּתְּנֵם, וַיִּתְּנֵם or וַיִּתְּנֵם but וַיִּתְּנֵם, וַיִּתְּנֵם, וַיִּתְּנֵם, etc. The first person singular is mostly exempted from shortening or change of accent, וַאֲנִי, וַאֲנִי,

וְאָקַם or וְאָקַם, though it sometimes suffers apocopation in ל"ה verbs וְאָקַם, וְאָקַם. The prolonged plural ending ון is very rarely used after Vav Consecutive; it does, however, occur, e. g. וְהָקַרְבָּן Deut. 1:22, וְהָקַרְבָּן Deut. 4:11, וְהָקַרְבָּן Judg. 11:18.

b. In a very few instances Vav Consecutive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וְאָנַחַשׁ Judg. 6:9, וְאָנַחַשׁוּ 2 Sam. 1:10, וְאָנַחַשׁוּ Ezek. 16:10 but וְאָנַחַשׁ ver. 8, וְאָנַחַשׁוּ Job 30:26, וְאָנַחַשׁוּ Ps. 73:16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction ו and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּכִתְּהָ upon thy departing, and then proceeds with preterites with Vav prefixed, וְהָלַכְתָּ thou shalt find, וְאָמְרוּ and they shall say, ver. 3, וְהָלַכְתָּ and thou shalt pass on, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17:3 הֵן (imper.) go, וּפָנִיָּה (pret.) and turn, וְנִסְתָּרָה (pret.) and hide, וְהָיָה (pret.) and it shall be.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וְכָלַךְ, וְכָלַךְ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ thou hast gone, וְהָלַכְתָּ and thou shalt go, וְהָלַכְתָּ and I will go, so וְהָלַכְתָּ, וְהָלַכְתָּ, though וְהָלַכְתָּ Zeph. 1:17, except in לָא and לָה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְקָנִיתִי Lev. 26: 9, וְקָנִיתָ 1 Kin. 18: 12, וְהָרַבִּיתָ 1 Chron. 4: 10, וְהִשְׁתַּחֲוִיתִי 1 Sam. 15: 30, וְהִצִּיתִי Isa. 8: 17 but וְאַצִּיתָ Lev. 24: 5, וְבִאֲחָ Gen. 6: 18, וְהִרְבִּיתִי Lev. 26: 9, וְהִקְדַּשְׁתִּי Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנִבְרַחְנִי Ex. 8: 23, וְהִלַּכְנִי Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs. וְהִבְרִיחָהּ Ex. 26: 33, וְהִבְרִיחָהּ Lev. 15: 29, וְנִחָהּ Isa. 11: 2, וְקָצָהּ Hab. 1: 8 but וְהִשְׁלִיכֶהוּ Ezek. 43: 24, וְשָׁטָהּ Hab. 1: 8.

VERBS WITH SUFFIXES.

§101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given §72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

SING. 3 *fem.* The old ending הָ, §85. *a* (1), takes the place of הָ.

2 *masc.* הָ sometimes shortens its final vowel before the suffix יָ of the first person.

2 *fem.* The old ending הִי, §86. *a*, instead of הָ.

PLUR. 2 *masc.* הֵם from the old pronominal ending הֵימ, §71. *b* (2), takes the place of הֵם. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, הִקְשִׁילֶהָ for הִקְשִׁילֶיהָ.

a. In several of these cases it would be more correct to say that it is the uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כָּם, כָּךְ, and the second masc. sing. הֵּ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הִי, הָ, there is frequently an elision of הִ, requiring Daghesht-forte conservative in the verbal ending הִ to preserve the quantity of the previous short vowel, קָטְלָהּ for קָטְלָהּהִי, קָטְלָתָהּ for קָטְלָתָהּהִי, see § 57. 3. *b*.

When the third masc. sing. suffix הִי is preceded by (.), the הִ may be elided and the vowels coalesce into וִ, קָטְלוּ for קָטְלוּהִי; when it is preceded by יִ, Shurek may be hardened to its corresponding semi-vowel וִ, קָטְלוּהִי for קָטְלוּהִי § 62. 1.

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָהּ for קָטְלָהּהִי.

When הִי, הָ of the third pers. singular are preceded by (.), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (.) being at the same time shortened to (.) ; הִ is then commonly elided and a euphonic Daghesht-forte inserted in the Nun, יִקְטְלוּ for יִקְטְלוּהִי. The same shortening of the (.) and insertion of Daghesht may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesht-forle in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, הַנְּתִיבָה for הַנְּתִיבָה; or it may be Daghesht-forle emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, §54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that הַנְּתִיבָה may be for הַנְּתִיבָה instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, הַנְּתִיבָה but הַנְּתִיבָה, §22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, הַנְּתִיבָה but הַנְּתִיבָה; הַנְּתִיבָה but הַנְּתִיבָה.

3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, הַנְּתִיבָה, הַנְּתִיבָה, הַנְּתִיבָה; but י. of the Hiphil species is almost always preserved, הַנְּתִיבָה, הַנְּתִיבָה.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְתִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּינִי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׂוּיָיִךְ* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתְּ	קָטַלְתָּהוּ
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתְּ	קָטַלְתָּהוּ
2 masc.	קָטַלְתְּנִי } קָטַלְתְּךָ }	—	—	קָטַלְתָּהוּ } קָטַלְתְּ }	קָטַלְתָּהוּ
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתָּהוּ קָטַלְתְּ	קָטַלְתָּהוּ
1 com.	—	קָטַלְתְּךָ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
PLUR. 3 com.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 masc.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ
1 com.	—	קָטַלְתְּךָ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
INFINITIVE.					
	קָטַלְנִי } קָטַלְתְּךָ }	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
FUTURE.					
SING. 3 masc.	יִקָּטַלְנִי } יִקָּטַלְתְּךָ }	יִקָּטַלְתְּךָ } יִקָּטַלְתְּ }	יִקָּטַלְתְּ	יִקָּטַלְתְּהוּ } יִקָּטַלְתְּ }	יִקָּטַלְתְּהוּ } יִקָּטַלְתְּ }
PLUR. 3 masc.	יִקָּטַלְתְּנִי	יִקָּטַלְתְּךָ	יִקָּטַלְתְּ	יִקָּטַלְתְּהוּ	יִקָּטַלְתְּהוּ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ
PIEL PRETERITE.					
SING. 3 masc.	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתְּ	יִקָּטַלְתָּהוּ	יִקָּטַלְתָּהוּ
HIPHIL PRETERITE.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתְּ	הִקָּטַלְתָּהוּ	הִקָּטַלְתָּהוּ

VERBS WITH SUFFIXES.

P L U R A L .				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתו	—	—	קטלתם	קטלתן
קטלתיו	—	—	קטלתים	קטלתין
—	קטלתיכם	קטלתיכן	קטלתיים	קטלתיין
קטלוהו	קטלוכם	קטלוכן	קטלויים	קטלויין
קטלתוהו	—	—	קטלתוים	קטלתויין
—	קטלנוכם	קטלנוכן	קטלנוים	קטלנוין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יקטלנו } יקטלנו } יקטלנו }	יקטלכם	יקטלכן	יקטלם	יקטלן
	יקטלויכם	יקטלויכן	יקטלויים	יקטלויין
קטלנו	—	—	קטלם	
קטלנו	קטלכם	קטלכן	קטלם	קטלן
הקטילנו	הקטילכם	הקטילכן	הקטילם	הקטילן

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (,) as the union vowel of the preterite, רָסַרְיִי Isa. 8:11, שָׁאַרְיִי Judg. 4:20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רָסַרְיִי Ps. 118:18, רָסַרְיִי Gen. 30:6.

b. The suffix of the second masc. sing. is occasionally יָ, in pause : שָׁאַרְיָא Isa. 55:5, so with the infinitive, שָׁאַרְיָא Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6 אֲמַאסְאךְ, § 11. 1. *a.*, where the K'ri has אֲמַאסְאךָ. With אָלָא and לָא verbs this form of the suffix is of frequent occurrence, : שָׁאַרְיָא Isa. 30:19, Jer. 23:37, שָׁאַרְיָא Ezek. 28:15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, בְּשָׁרְכָה 1 Kin. 18:44, בְּשָׁרְכָה Prov. 2:11, בְּשָׁרְכָה Ps. 145:10, בְּשָׁרְכָה Jer. 7:27.

c. The suffix of the second fem. sing. is commonly יָ, שָׁאַרְיָא Isa. 54:6, שָׁאַרְיָא Isa. 60:9, except after the third fem. sing. of the verb, when it is יָ, שָׁאַרְיָא Ruth 4:15, שָׁאַרְיָא Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲנִי, שָׁאַרְיָא Ps. 137:6, שָׁאַרְיָא Ps. 103:4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו בְּרַחֲהָ Ex. 32:25, בְּרַחֲהָ Num. 28:8, and in some copies אֲבַלְהָ 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁאַרְהָ (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, שָׁאַרְהָ Ex. 9:18, שָׁאַרְהָ Jer. 44:19, and the future, שָׁאַרְהָ Ex. 2:3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, שָׁאַרְוָו Ex. 23:31, and repeatedly in poetry, שָׁאַרְוָו Ex. 15:9; once ו is appended, שָׁאַרְוָו Ex. 15:5; הָם is used but once as a verbal suffix, שָׁאַרְהָ Deut. 32:26.

g. The suffix of the third fem. plur. י is seldom used, שָׁאַרְיָי Isa. 48:7, שָׁאַרְיָי Hab. 2:17; more frequently the masculine ם is substituted for it, שָׁאַרְוָם Gen. 26:15, 18, שָׁאַרְוָם Ex. 2:17, שָׁאַרְוָם 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; הָן is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to שָׁאַרְהָ Ruth 1:19, שָׁאַרְהָ Job 39:2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, שָׁאַרְהָ Deut. 7:13, שָׁאַרְהָ Lev. 16:4, שָׁאַרְהָ Deut. 24:3, שָׁאַרְהָ Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is שָׁאַרְהָ Ps. 13:5 from שָׁאַרְהָ,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כ, נ, ק, קצ, קצ, קצ Deut. 30:3, קצ, קצ ver. 4, but occasionally to Hhirik, קצ, קצ (the Methgh in most editions is explained by § 45. 2) Job 16:5, קצ, קצ Isa. 25:1, קצ, קצ Ex. 31:13, קצ, קצ Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, קצ, קצ 1 Sam. 17:25, Ps. 65:10; in קצ, קצ Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, קצ, קצ Prov. 31:12, קצ, קצ Ezek. 15:5, so in pause: קצ, קצ 1 Sam. 18:28, קצ, קצ Gen. 37:20, קצ, קצ Isa. 59:16, and sometimes contracted by the exclusion of ה, קצ, קצ 1 Sam. 1:24, קצ, קצ Ruth 4:15, קצ, קצ Job 21:18. The third fem. suffix is always contracted, קצ, קצ Jer. 49:24, קצ, קצ Isa. 34:17, קצ, קצ 1 Sam. 1:6. The suffix of the third masc. plural is כ, not כ, with this person of the verb, the accent falling on the penult, קצ, קצ Gen. 31:32, קצ, קצ Ex. 18:8, קצ, קצ Ps. 119:129, קצ, קצ Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, קצ, קצ Jer. 22:26, קצ, קצ Ezek. 28:18, though it is sometimes long, קצ, קצ Cant. 8:5, as it regularly is in pause: קצ, קצ *ibid.*; so before ה and ה of the first person, קצ, קצ Ps. 69:10, קצ, קצ Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before ה except in pause, קצ, קצ Ps. 139:1, קצ, קצ Job 7:14, קצ, קצ Ps. 22:2. It takes the third masc. sing. suffix either in its full form, קצ, קצ Ezek. 43:20, or contracted, קצ, קצ 2 Kin. 5:6, קצ, קצ Hab. 1:12, קצ, קצ (accent thrown back by § 35. 1) Num. 23:27, קצ, קצ Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, קצ, קצ Jer. 15:10, קצ, קצ Cant. 4:9, קצ, קצ 1 Sam. 19:17, קצ, קצ Ex. 2:10; once it takes (.), קצ, קצ Josh. 2:18, and in a few instances the masculine form is adopted in its stead, קצ, קצ Josh. 2:17, 20, Cant. 5:9, קצ, קצ Jer. 2:27 K'ri, קצ, קצ 2 Sam. 14:10.

l. The plural endings of the verb may be written fully ה or defectively (.), thus, in the third person, קצ, קצ Ps. 18:6, קצ, קצ Hos. 12:1; the second קצ, קצ Zech. 7:5, קצ, קצ Num. 20:5, 21:5; and the first קצ, קצ 1 Chron. 13:3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus קצ, קצ Gen. 19:19, קצ, קצ Gen. 29:32, קצ, קצ Ex. 33:20, Num. 22:33, קצ, קצ Isa. 56:3, קצ, קצ Job 9:18; קצ, קצ Isa. 63:16; ו (for ה), קצ, קצ Hos. 8:3, קצ, קצ Ps. 35:8, קצ, קצ Eccles. 4:12, קצ, קצ 1 Sam. 21:14, so in the K'thikh, קצ, קצ 1 Sam. 18:1 ויאחבו, where the K'ri has קצ, קצ (for קצ), קצ, קצ Gen. 37:33, קצ, קצ 2 Chron. 20:7, קצ, קצ Isa. 26:5; קצ, קצ Ex. 29:30, קצ, קצ Deut. 7:15, קצ, קצ Num. 21:30, קצ, קצ Ps.

74:8; אֲמִילָם Ps. 118:10; יוֹ, יוֹשִׁיעַ Ex. 2:17. In 1 Kin. 2:24 the K'ri has יוֹשִׁיעַ, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיעַ.

b. The suffixes with Dagghesh inserted occur chiefly in pause; thus יָרִי, יָרִי Jer. 50:44; יָרִי, יָרִי Gen. 27:19, תִּבְּרָהּ יָרִי Job 7:14, 9:34; יָרִי (1st plur.), יָרִי Job 31:15; יָרִי, יָרִי Isa. 43:5. יָרִי, יָרִי Isa. 44:2; יָרִי, יָרִי Ps. 30:13; יָרִי (3 masc. sing.), יָרִי, יָרִי Job 7:18, יָרִי Job 41:2 K'ri, יָרִי Hos. 12:5; יָרִי, יָרִי Ps. 65:10, or without Dagghesh, יָרִי Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, יָרִי, יָרִי Isa. 26:5. There are a very few examples, found only in poetry, of יָרִי inserted between the verb and the suffix without further change, יָרִי Ps. 50:23; יָרִי Jer. 22:24, יָרִי Jer. 5:22, יָרִי Ps. 72:15, יָרִי Deut. 32:10, יָרִי Ex. 15:2.

c. The plural ending יָרִי is in a few instances found before suffixes, chiefly in pause, יָרִי, יָרִי Prov. 1:28, יָרִי Ps. 63:4, יָרִי Ps. 91:12, יָרִי Isa. 60:7, 10, יָרִי Jer. 5:22, יָרִי Jer. 2:24; twice it has the union vowel *a*, יָרִי Job 19:2, יָרִי Prov. 5:22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֲסָרָה Hos. 10:10, יָרִי Num. 35:20, יָרִי Isa. 27:3, יָרִי Isa. 62:2, יָרִי Ezek. 35:6, יָרִי Jer. 31:33; once the vowel remains, but is changed to Shurek, יָרִי Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, יָרִי Job 29:14, יָרִי Ex. 29:30, יָרִי Cant. 5:3, יָרִי Gen. 19:19. Hholem is shortened before יָרִי, יָרִי, though the vowel letter י is occasionally written in the K'thibh, יָרִי Jer. 1:5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* יָרִי Cant. 1:6, 3 *fem. plur.* יָרִי Job 19:15, יָרִי Jer. 2:19. The masculine form is sometimes substituted for the feminine, יָרִי, יָרִי Cant. 6:9.

INFINITIVE AND IMPERATIVE.

§ 106 a. *Kal Infinitive.* Before יָרִי, יָרִי, Hholem is shortened to Kamets Hhatuph, יָרִי Gen. 2:17, יָרִי (Methegh by § 45. 2) Obad. ver. 11, יָרִי Gen. 3:5, יָרִי Mal. 1:7. Pattahh remains in the single example, יָרִי Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, יָרִי Deut. 29:11, יָרִי 2 Kin. 22:19, יָרִי Deut. 27:4, once Kibbuts, יָרִי Lev. 23:22, sometimes Hhirik, יָרִי Gen. 19:33, 35 but יָרִי Ruth 3:4, יָרִי Zech. 3:1, יָרִי 2 Sam. 1:10, יָרִי Neh. 8:5, and occasionally Pattahh, יָרִי Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending יָרִי is substituted for יָרִי, יָרִי Isa. 30:19, יָרִי Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, יָרִי Ezek. 21:29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, פָּתַחְתָּ, וְיָחַדְתָּ Jer. 15: 15, but occasionally it takes Hhirik, וְיִחַדְתָּ (with Daghesh-forte euphonic) Prov. 4: 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, *יַעֲמֹד* for *יַעֲמֹד*; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, *יַחֲזֹק*, *יַעֲמֹד*, *יַעֲמֹד*. Seghol accompanying *a* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, *עֲמֹד*, *עֲמֹד*.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in *יַחֲזֹק*, apocopated future of *יַחֲזֹק*, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, עֲמַדְתָּם, עֲמַדְתָּ. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, יָחַזַק, יִחַזְּקוּ, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, יִחַזְּקוּ. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ִ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ִ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ִ) in the corresponding persons of the preterite and future Hophal, יִחַזְּקוּ, יִחַזְּקוּ.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus יִחַזְּקוּ *yaam'dhū*, not יִחַזְּקוּ *yaamdū*, § 22. a. In like manner the Kal imperative has עֲמַדְתָּ, עֲמַדְתָּ not עֲמַדְתָּ, showing that even in the perfect verb קָטַלְתָּ, קָטַלְתָּ were pronounced *ki'l'li*, *ki'l'li*, not *killi*, *killi*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, יִחַזְּקוּ for יִחַזְּקוּ.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PRET. 3 m.	עָמַד	נָעַמַד	הָעָמִיד	הָעָמַד
3 f.	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה
2 m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
2 f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
1 c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
Plur. 3 c.	עָמְדוּ	נָעַמְדוּ	הָעָמְדוּ	הָעָמְדוּ
2 m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
2 f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
1 c.	עָמַדְנִי	נָעַמַדְנִי	הָעָמַדְנִי	הָעָמַדְנִי
INFIN. Absol.	עָמֹד	הָעָמֹד	הָעָמִיד	הָעָמַד
Constr.	עָמַד	הָעָמַד	הָעָמִיד	הָעָמַד
FUT. 3 m.	יָעֲמֹד	יָעֲמִיד	יָעֲמִיד	יָעֲמִיד
3 f.	תָּעֲמֹד	תָּעֲמִיד	תָּעֲמִיד	תָּעֲמִיד
2 m.	תָּעֲמַד	תָּעֲמִיד	תָּעֲמִיד	תָּעֲמִיד
2 f.	תָּעֲמְדִי	תָּעֲמְדִי	תָּעֲמְדִי	תָּעֲמְדִי
1 c.	אָעֲמַד	אָעֲמִיד	אָעֲמִיד	אָעֲמִיד
Plur. 3 m.	יָעֲמְדוּ	יָעֲמְדוּ	יָעֲמְדוּ	יָעֲמְדוּ
3 f.	תָּעֲמֹדְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
2 m.	תָּעֲמְדוּ	תָּעֲמְדוּ	תָּעֲמְדוּ	תָּעֲמְדוּ
2 f.	תָּעֲמֹדְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
1 c.	נָעֲמֹד	נָעֲמִיד	נָעֲמִיד	נָעֲמִיד
IMPER. 2 m.	עָמַד	הָעָמַד	הָעָמִיד	
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting
Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה	
PART. Act.	עָמִיד		מְעָמִיד	
Pass.	עָמִיד	נָעֲמִיד		מְעָמִיד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *הִזַּק* to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.	
masc.	fem.	masc.	fem.
הִזַּק	הִזְקִי	הִזְקוּ	הִזְקנה

FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	אֶהְיֶה
PLUR.	יִהְיוּ	תִּהְיוּנה	תִּהְיוּ	תִּהְיוּנה	נֶהְיֶה

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֶּא) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלנה	תֵּאָכְלוּ	תֵּאָכְלנה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* to perish, *אָבָה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפָה* to bake; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ֹ) in one instance, *וַתֵּאָכֵל* Ezek. 23:5. That of the Kal future *o* has (וּ) in *וַתֵּהָדָה* Prov. 10:3, *וַתֵּהַשֵּׁה* Ps. 29:9. Three verbs with future *o*, *הָלַם*, *הָרַס*, *הָמַד* have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יִהְיוּ Job 12:14, יִהְיוּ 2 Kin. 3:25 but יִהְיוּ Ex. 19:21, 24; so with suffixes, יִהְיוּ Ps. 141:5, יִהְיוּ Isa. 22:19, יִהְיוּ Isa. 53:2. יִהְיוּ has יִהְיוּ but יִהְיוּ.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, יִהְיוּ, יִהְיוּ, יִהְיוּ as well as יִהְיוּ, יִהְיוּ, יִהְיוּ; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, יִהְיוּ, יִהְיוּ, יִהְיוּ, and in two verbs it becomes (..) after Vav conversive, יִהְיוּ, יִהְיוּ.

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), יִהְיוּ Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, יִהְיוּ Gen. 32:5 for יִהְיוּ, יִהְיוּ Prov. 8:17 for יִהְיוּ Gen. 24:33 for יִהְיוּ, and occasionally in other persons, יִהְיוּ Jer. 2:36 for יִהְיוּ; so יִהְיוּ Deut. 33:21, יִהְיוּ Prov. 1:10, יִהְיוּ Ps. 104:29, יִהְיוּ 2 Sam. 19:14, יִהְיוּ 2 Sam. 20:9, יִהְיוּ 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, יִהְיוּ Ezek. 42:5 for יִהְיוּ, יִהְיוּ Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in יִהְיוּ Num. 11:25 Hi. fut. for יִהְיוּ Ezek. 21:33 Hi. inf. for יִהְיוּ Job 32:11 Hi. fut. for יִהְיוּ Prov. 17:4 Hi. part. for יִהְיוּ, §53. 2. *a*, יִהְיוּ Job 35:11 Pi. part. for יִהְיוּ, §53. 3, יִהְיוּ 2 Sam. 22:40 Pi. fut. for יִהְיוּ, יִהְיוּ 1 Sam. 15:5 Hi. fut. for יִהְיוּ, יִהְיוּ Isa. 21:14 Hi. pret. for יִהְיוּ, יִהְיוּ Isa. 13:20 Pi. fut. for יִהְיוּ, and after prefixes יִהְיוּ the Kal infinitive with the preposition ל, יִהְיוּ Ezek. 28:16 Pi. fut. with Vav conversive for יִהְיוּ Zech. 11:5 Hi. fut. with Vav conjunctive for יִהְיוּ Eccles. 4:14 Kal pass. part. with the article for יִהְיוּ.

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, יִהְיוּ Num. 32:30 for יִהְיוּ, and five times in the Hiphil future, יִהְיוּ Jer. 46:8 for יִהְיוּ Hos. 11:4 for יִהְיוּ Neh. 13:13 for יִהְיוּ 1 Sam. 14:24 abbreviated from יִהְיוּ for יִהְיוּ, יִהְיוּ 2 Sam. 20:5 K^{ri} for יִהְיוּ.

e. א draws the vowel to itself from the preformative in יִהְיוּ Prov. 1:22 Kal fut. for יִהְיוּ in pause יִהְיוּ Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain יִהְיוּ Job 20:26, regarding it as a Kal future for

הַאֲבָלָהּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מִאֲבָל Nah. 2:4, רָחַבְתָּ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲבֹדָה, עֲבֹדָה, being rarely changed to Pattahh, as in חֲבַלְתִּי Prov. 20:16, or Seghol, as אֶסְפָּה Num. 11:16, עָרַבָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשָׁפֵי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹזִי Zeph. 3:14 but עֲלֹזִי Ps. 68:5, חֲרָבוֹ Jer. 2:12 but חֲרָבוֹ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֲרָבוֹ Isa. 44:27. Ewald explains חֲנֻכָּה Ex. 20:5, 23:24, Deut. 5:9, and נִשְׁבַּחְתָּ Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ח has (), חֲמֻלָּה Ezek. 16:5, חֲמֻצָּה Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִבְרָחַן Ps. 89:8, הִחַיְתָּהּ Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (). In הִירִיָּה 2 plur. pret., הִיוּ inf., הִיָּה imper. of הָיָה, the initial ה has () under the influence of the following ר; א receives () in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבָלָהּ, אֲבָלָהּ, אֲבָלָהּ, but commonly () in the imperative and infinitive, § 60. 3. *b.* אֲבָלָהּ imper., אֲבָלָהּ inf., אֲבָלָהּ imper., אֲבָלָהּ inf., אֲבָלָהּ imper., אֲבָלָהּ inf. and imper. (but חֲאֲמָר Job 34:18 with ה interrogative), אֲבָלָהּ (with ה, paragogic אֲבָלָהּ), and in a very few instances the long vowel (), § 60. 3. *c.* אֲבָלָהּ Ex. 16:23 for אֲבָלָהּ, אֲבָלָהּ Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (), (), or (). In a very few instances this correspondence is neglected; thus, in הִתְלַחֵךְ 3 fem. fut. of הִלָּךְ *to go* (comp. הִצְחַק from צָחַק *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִנְעִלָה (once, viz., Hab. 1:15 for הִנְעִלָה) and הִנְעִלָה Hiphil and Hophal preterites of נָעַלָה *to go up*, and הִנְעִלָה (once, viz., Josh. 7:7 for הִנְעִלָה) Hi. pret. of נָעַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִנְעִלָה, הִנְעִלָה, הִנְעִלָה from הָיָה *to be*, and הִנְעִלָה from חָיָה *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ִּ) or (ִּֿ) are proper to the form these are frequently changed to (ִּֿ) or (ִּֿֿ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, יִצְטָק 2 Kin. 5:3; יִצְטָקִי Ex. 4:29; יִצְטָקִי Ps. 27:10; יִצְטָקִי Josh. 2:18; יִצְטָקִי Isa. 59:5; יִצְטָקִי Judg. 16:13; the Niphal, יִצְטָקִי 1 Kin. 10:3; יִצְטָקִי Nah. 3:11; יִצְטָקִי Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, יִצְטָקִי Job 14:19; יִצְטָקִי Deut. 7:24; יִצְטָקִי Deut. 9:3 (comp. יִצְטָקִי Ps. 80:6); יִצְטָקִי Lev. 23:30; יִצְטָקִי Isa. 49:26; יִצְטָקִי Neh. 5:16; יִצְטָקִי Ezek. 30:25; יִצְטָקִי Isa. 43:23; יִצְטָקִי Jer. 17:4; יִצְטָקִי Deut. 1:45; יִצְטָקִי Ex. 15:26; יִצְטָקִי Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, יִצְטָקִי 1 Sam. 17:35; יִצְטָקִי Ps. 50:21. The change from (ִּֿ) to (ִּֿֿ) after Vav conversive occurs once in the third person of the Hiphil preterite, יִצְטָקִי Ps. 77:2; but is not usual, e. g. יִצְטָקִי . . . יִצְטָקִי Lev. 27:8. There is one instance of (ִּֿֿ) instead of (ִּֿ) in the Hiphil infinitive, יִצְטָקִי Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, יִצְטָקִי, יִצְטָקִי; יִצְטָקִי, יִצְטָקִי.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species, whose initial letters are annexed to the root, viz.:

אָרִי Hi. to be red.	הָבִל K. Hi. to be vain.	הָרָה K. to gird.
אָרִי Ni. Hi. to be illustrious.	הָרָה K. Hi. to meditate.	הָרָה K. (not Ho.) to cease.
אָרִי Hi. to close.	הָרָה K. Ni. to honour.	הָרָה K. to cut.
* אָרִי K. to shut.	הָרָה K. Ni. to be.	הָרָה K. (not Hi.) to live.
אָרִי K. to learn.	* הָרָה K. to injure, wound.	
אָרִי K. to gird on.	הָרָה Ni. Hi. Ho. to hide.	הָרָה K. Hi. to be wise.
אָרִי K. Ni. (not Hi.) to be guilty.	הָרָה K. to beat off.	* הָרָה K. meaning doubtful.
	הָרָה Hi. to join together.	

* ἁπαξ λεγόμενον.

חָמַד K. Ni. <i>to desire.</i>	חָפַד K. <i>to dig.</i>	עָרָה K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָמַס K. Ni. <i>to do violence to.</i>	חָפַשׁ K. Ni. <i>to search.</i>	עָרָה Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	עָרַר Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	חָפַץ K. Ni. <i>to investigate.</i>	עָרַר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		עָפַל Hi. <i>to be presumptuous.</i>
חָנַף K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָרָה K. <i>to take up.</i>	עָשָׂה K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָרַף Ni. <i>to be destined.</i>	עָשָׂר K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָרַל Ho. <i>to be swaddled.</i>	* עָהַם Ni. <i>to be burnt up.</i>
חָפָה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	עָהַם K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַף K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	עָהַר K. Ni. Hi. <i>to entreat.</i>
חָפֵץ K. <i>to delight.</i>	עָנַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

אָסַר <i>to bind.</i>	חָסָה <i>to trust.</i>	עָשָׂה <i>to wear.</i>
חָפַה <i>to turn.</i>	חָשָׁה <i>to withhold.</i>	עָסַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשָׁה <i>to uncover.</i>	עָלַם <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	עָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשָׁה <i>to be dark.</i>	עָנַב <i>to supplant.</i>
חָלָה <i>to be sick.</i>	עָבַר <i>to pass over.</i>	עָשָׂן <i>to smoke.</i>
חָלַק <i>to divide.</i>	עָזַר <i>to help.</i>	עָשָׂר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשָׂה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָרַי Jer. 49 : 37, <i>to be dismayed.</i>
חָלָה Ps. 109 : 23, <i>to go.</i>	עָבַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	עָלָז Jer. 15 : 17, Ps. 149 : 5, and
חָלַף Job 20 : 24, <i>to change, pierce.</i>	עָלֵץ Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsero upon the omission of Daghesh-forte in the first radical, הִצִּיר, הִצִּיר Isa. 23:18, הִצִּיר (the retrocession of the accent by § 35.1) Isa. 28:27, הִצִּיר Job 38:24, הִצִּיר Num. 32:17, הִצִּיר 2 Sam. 17:23, which is in one instance expressed by the vowel letter י, הִצִּיר Ex. 25:31. The only exception is הִצִּיר (two accents explained by § 42. a) Ezek. 26:15 for הִצִּיר, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in אִצִּיר Job 19:7, הִצִּיר Ezek. 43:18, וְהִצִּיר 1 Chron. 24:3, בִּצִּיר Lam. 2:11.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לְהַלֵּךְ Jer. 37: 12 for לְהִלָּךְ, לְהִיטֵּי Eccles. 5: 5, לְבָרֵךְ 2 Sam. 19: 19, לְנִשֵּׂךְ Deut. 26: 12, לְבַעֵשׂ Neh. 10: 39, לְבַעֵר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, לְבַטֵּחַ Lam. 2: 11 for לְבִטֵּחַ, לְבַהֵר Ezek. 26: 15.

§114. The letter ר resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, וַיִּרְאֶה Jon. 1:5, וַיִּהְיֶה Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, וַיִּרְאֶה Deut. 19:6, וַיִּרְאֶה 2 Sam. 7:10, וַיִּרְאֶה Ps. 66:12, except in certain forms of the verb רָאָה *to see*, viz., Kal future with Vav conversive, shortened from וַיִּרְאֶה, וַיִּרְאֶה which alternates with הִרְאָה as Hiphil preterite, and once with Vav conversive preterite, וַיִּהְיֶה Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, הִרְאִי, הִרְאִי Jer. 50:34. In the Hophal species the participles מִרְאֶה Isa. 14:6, מִרְאֶה Lev. 6:14 take Kibbuts in the first syllable, but רָאֶה, רָאֶה have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, רָאָה Gen. 44:4, רָאִי Ps. 129:86, except in one instance, וַיִּרְאֶה Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, §60. 2. *a*.

§115. The verb אָמַל reduplicates its last instead of its second radical in the Pual, אָמְלָל; חָמַר reduplicates its last syllable, חָמְחָמַר. Lam. 2: 11, §92. *a.* חָמַר חָמְחָמַר Hos. 11: 3 has the appearance of a Hiphil preterite with ח prefixed instead of ה.

הָחֵל is a secondary root, based upon the Hiphil of הִחֵל. See חָל verbs.

For the peculiar forms of אָסַף and הִלֵּף see the "פ" verbs, יָסַף and יָלַף.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpaël, where the like change sometimes occurs even without the presence of a guttural, יִגָּאֵל for יִגְאֵל ; תִּגָּאֲלֶנָּה for תִּגְאֲלֶנָּה .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גָּאֲלִי for גָּאֲלִי .

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpaël, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, גָּאֵל , בִּיָּהַר .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאֵל , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	גָּאַל	נִגָּאַל	גָּאַל	גָּאַל	הִתְגָּאַל
3 f.	גָּאַלָּה	נִגָּאַלָּה	גָּאַלָּה	גָּאַלָּה	הִתְגָּאַלָּה
2 m.	גָּאַלְתָּ	נִגָּאַלְתָּ	גָּאַלְתָּ	גָּאַלְתָּ	הִתְגָּאַלְתָּ
2 f.	גָּאַלְתְּ	נִגָּאַלְתְּ	גָּאַלְתְּ	גָּאַלְתְּ	הִתְגָּאַלְתְּ
1 c.	גָּאַלְתִּי	נִגָּאַלְתִּי	גָּאַלְתִּי	גָּאַלְתִּי	הִתְגָּאַלְתִּי
Plur. 3 c.	גָּאַלוּ	נִגָּאַלוּ	גָּאַלוּ	גָּאַלוּ	הִתְגָּאַלוּ
2 m.	גָּאַלְתֶּם	נִגָּאַלְתֶּם	גָּאַלְתֶּם	גָּאַלְתֶּם	הִתְגָּאַלְתֶּם
2 f.	גָּאַלְתֶּן	נִגָּאַלְתֶּן	גָּאַלְתֶּן	גָּאַלְתֶּן	הִתְגָּאַלְתֶּן
1 c.	גָּאַלְנוּ	נִגָּאַלְנוּ	גָּאַלְנוּ	גָּאַלְנוּ	הִתְגָּאַלְנוּ
INFIN. <i>Absol.</i>	גָּאַל	הִתְגָּאַל	גָּאַל		
<i>Constr.</i>	גָּאַל	הִתְגָּאַל	גָּאַל		הִתְגָּאַל
FUT. 3 m.	יִגָּאַל	יִתְגָּאַל	יִגָּאַל	יִגָּאַל	יִתְגָּאַל
3 f.	תִּגָּאַל	תִּתְגָּאַל	תִּגָּאַל	תִּגָּאַל	תִּתְגָּאַל
2 m.	תִּגָּאַלְתָּ	תִּתְגָּאַלְתָּ	תִּגָּאַלְתָּ	תִּגָּאַלְתָּ	תִּתְגָּאַלְתָּ
2 f.	תִּגָּאַלְתְּ	תִּתְגָּאַלְתְּ	תִּגָּאַלְתְּ	תִּגָּאַלְתְּ	תִּתְגָּאַלְתְּ
1 c.	אֶגָּאַל	אֶתְגָּאַל	אֶגָּאַל	אֶגָּאַל	אֶתְגָּאַל
Plur. 3 m.	יִגָּאַלוּ	יִתְגָּאַלוּ	יִגָּאַלוּ	יִגָּאַלוּ	יִתְגָּאַלוּ
3 f.	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה	תִּגָּאַלְנָה	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה
2 m.	תִּגָּאַלְתֶּם	תִּתְגָּאַלְתֶּם	תִּגָּאַלְתֶּם	תִּגָּאַלְתֶּם	תִּתְגָּאַלְתֶּם
2 f.	תִּגָּאַלְתֶּן	תִּתְגָּאַלְתֶּן	תִּגָּאַלְתֶּן	תִּגָּאַלְתֶּן	תִּתְגָּאַלְתֶּן
1 c.	נִגָּאַל	נִתְגָּאַל	נִגָּאַל	נִגָּאַל	נִתְגָּאַל
IMPER. 2 m.	גָּאַל	הִתְגָּאַל	גָּאַל		הִתְגָּאַל
2 f.	גָּאַלִּי	הִתְגָּאַלִּי	גָּאַלִּי	wanting	הִתְגָּאַלִּי
Plur. 2 m.	גָּאַלוּ	הִתְגָּאוּ	גָּאוּ		הִתְגָּאוּ
2 f.	גָּאַלְנָה	הִתְגָּאַלְנָה	גָּאַלְנָה		הִתְגָּאַלְנָה
PART. <i>Act.</i>	גָּאַל		מִגָּאַל		מִתְגָּאַל
<i>Pass.</i>	גָּאוּל	נִגָּאוּל		מִגָּאוּל	

REMARKS ON AYIN GUTTURAL VERBS.

§118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרָה *to be long*, דָּרָה *to be dried or desolate*, תָּרָה *to tremble*, חָרָה *to reproach, to winter*, חָרַץ *to sharpen*, עָרַב *to be sweet*, קָרַב *to come near*, קָרַח *to cover*; טָרָה *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *o*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָהַם *to love*, have Hholem; וָלַם *to curse*, מָלַל *to trespass*, and פָּלַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is רָאָחַז or רָאָחוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָחַזְתָּהּ Prov. 4:6, יִשְׁחַזְבוּ 2 Kin. 10:14, אָשְׁחַזְקֶם 2 Sam. 22:43, שָׁאֲלוּנִי Isa. 45:11, יִרְאֲהֻנִי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּשְׁחַזְקֶנָּה Ezek. 7:27, תִּשְׁרַפְנָה Prov. 6:27, תִּהְרַגְנָה Ezek. 16:6, תִּהְאָפְנָה Hos. 4:13, but Tsere occasionally in pause, תִּמְחַרְרַנָּה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. e*: אָחַב Gen. 27:9, אָחַדָּהּ Deut. 15:16; infinitive וָחַב 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph, פָּרַח 1 Kin. 5:20; Niphal infinitive, הִחַלְתִּים Ex. 17:10, with suffixes, הִחַלְתָּם 2 Chron. 16:7, 8, with prefixed ו, נִחַלְתִּים Judg. 11:25, נִשְׁאֲלָה 1 Sam. 20:6, 28, and once anomalously with prefixed א, אִחַרְשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אִנְגַּלְתָּרִי Isa. 63:3); future וְחַלְתִּים Ex. 14:14, with Vav conversive, וְחַלְתָּם Job 7:5, וְחַלְתָּהּ Ex. 32:1, וְחַלְתָּהּ Judg. 6:34, וְחַלְתָּהּ Ex. 9:15, וְחַלְתָּהּ Num. 22:25, or with the accent on the penult, וְחַלְתָּם Ex. 17:8, וְחַלְתָּם Gen. 41:8; imperative, חַלְתִּים 1 Sam. 18:17, or with the accent thrown back, חַלְתָּהּ Gen. 13:9; Hiphil infinitive, חַלְתָּהּ 1 Sam. 27:12, חַלְתָּהּ Gen. 21:16, חַלְתָּהּ Deut. 7:2, apocopated future, וְחַלְתָּהּ 1 Sam. 2:10, וְחַלְתָּהּ 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, וְחַלְתָּהּ), חַלְתָּהּ Deut. 9:26, וְחַלְתָּהּ Ps. 12:4, with Vav conversive, וְחַלְתָּהּ 1 Kin. 22:54, וְחַלְתָּהּ Zech. 11:8; imperative, חַלְתָּהּ Ex. 28:1, with Makkeph, חַלְתָּהּ Ps. 81:11, חַלְתָּהּ 2 Sam. 20:4, חַלְתָּהּ Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, חַלְתָּהּ Job 13:21, חַלְתָּהּ Ps. 69:24, though not always, חַלְתָּהּ Lev. 8:3. Hophal infinitive, חַלְתָּהּ 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, חַלְתָּהּ Lev. 5:22, חַלְתָּהּ Hos. 9:2, חַלְתָּהּ Gen. 39:14, חַלְתָּהּ Ps. 104:26, חַלְתָּהּ 74:10, חַלְתָּהּ Gen. 39:4, חַלְתָּהּ Dan. 2:1, חַלְתָּהּ 2 Kin. 18:23, and occasionally before suffixes to Hhirik, חַלְתָּהּ Isa. 1:15, חַלְתָּהּ (fem. form for חַלְתָּהּ, §61.5) 1 Sam. 16:15 but חַלְתָּהּ Isa. 30:18, חַלְתָּהּ

Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָהֵט Mal. 3: 19, רָחַס Ps. 103: 13, רָחַק Isa. 6: 12, אָלַט Deut. 20: 7, בָּרַח Gen. 24: 1 (rarely occurs except in pause), פָּרַט Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future רָחַץ Prov. 14: 10, רָחַץ Dan. 1: 8.

2. שָׁאֵל, which has Kamets in pause, שָׁאֵל, but most commonly Tsere before suffixes, שָׁאֵלְךָ, שָׁאֵלְנוּ, exhibits the peculiar forms, שָׁאֵלְתָּם 1 Sam. 12: 13, שָׁאֵלְתִּי 1 Sam. 1: 20, שָׁאֵלְתִּיהוּ Judg. 13: 6, שָׁאֵלְתִּיהוּ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָרְחָם Hos. 9: 10, אָרְחָה Ruth 3: 13, מָאֲסָם Am. 2: 4, מָאֲסָם (by § 61. 1) Isa. 30: 12, קָרַחָם Deut. 20: 2 (the alternate form being מָרַחָם Josh. 22: 16), רָחַח Ex. 30: 18, רָחַח Ezek. 8: 6, and sometimes is changed to Pattahh, וָרַחַח Isa. 57: 13, מָצַח Ezek. 20: 27, שָׁחַח Hos. 5: 2, אָחַח Deut. 10: 15, הָאֲחַח Jer. 31: 12, or with simple Sh'va under the guttural, צָחַח Ps. 68: 8, וָצָחַח 2 Chron. 26: 19. In וָצָחַח Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׁחַח Isa. 7: 11, comp. שָׁחַח Dan. 9: 19, רָחַח Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, כָּרַח Job. 9: 6, and once before ח, שָׁחַח Job 6: 22; when the first radical is א it becomes Seghol, אָחַח Ps. 31: 24, אָחַח Cant. 2: 15; in other cases it is changed to Pattahh, וָחַח Isa. 14: 31, וָחַח Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֵ), in other cases (ִ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָחַח Ruth 3: 15, הָשַׁחַח Ezek. 16: 33, רָחַח y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in יָצַח Gen. 21: 6; in נָאֲשָׁח Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11: 1. *a.* This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נָאֲשָׁח and נָאֲשָׁח.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַח, e. g. הָבַרְחוּ Num. 6: 23, בָּרַחוּ Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailingly before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַח to terrify, פָּעַח to provoke, מָעַח to be few, נָעַח to shake, and צָעַח to cry. It is sometimes lengthened, though not always, in בָּאֲחַח to make plain, נָאֲחַח to commit adultery, נָאֲחַח to despise, נָאֲחַח to reject, שָׁאֲחַח to ask; בָּעַח to consume, נָעַח to sweep away by a tempest, הָעַח to abhor; בָּהַח to affright, הָהַח to be dim, נָהַח to lead. It is also lengthened in קָהַח to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5: 8, בָּחַן Pu. pret. Ezek. 21: 18, דָּחָה Pu. pret. Ps. 36: 13, הִתְרַחֵץ Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesth-forte is retained and the vowel consequently remains short in בָּחַה Ezek. 16: 4, רָאָה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, בָּחַרְהוּ Job 15: 18, שָׁחַרְהוּ Jer. 12: 10, though it is in two instances changed to Seghol, אָחַרְהוּ Judg. 5: 28, יִחַחְהוּ Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. a, הִנָּחֲמָהי Ezek. 5: 13, יִתְנַחֵם Num. 23: 19, הִשְׁחָרְהוּ Num. 8: 7.

§ 122. 1. רָצַץ and רָצַץ are Piel forms with the third radical reduplicated in place of the second; כִּחְרַחַר doubles the second syllable; and אָהַבּוּ Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. a.

2. סָפַר and שָׁרַשׁ have two forms of the Piel, שָׁרַשׁ and שָׁרַשׁ, § 92. b.; and גָּשַׁשׁ two forms of the Hithpael, יִתְגַּשְׁשׁוּ Jer. 46: 7, 8; מִנְאֵץ Isa. 52: 5, follows the analogy of the latter; רָנָאץ Eccl. 12: 5, is sometimes derived from נָאֵץ to despise, as if it were for רָנָאֵץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נָצַץ to flourish or blossom, the א being inserted as a vowel letter, § 11. 1. a. נִבְאָצָה Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. c. (2). הִרְיֹשׁ Ezra 10: 16 is an anomalous infinitive from הָרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, *שְׁלַחַהּ*, *הִשְׁלַיְהּ*.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, *שְׁלַחְהָּ*, *שְׁלַחְהָּהּ*.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, *שְׁלַחְהָּ*.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce *שְׁלַחְהָּ* *shalahhat* instead of *shāla'hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by *שְׁלַחַהּ* *to send*. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hitlpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with *ח* of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed *ה*, which does not happen to occur in any verb of this class, the alternate form with prefixed *נ*, § 91. *b.*, is given in the paradigm, *נִשְׁלַחַהּ* being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHAL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְּחָה	שִׁלְּחָה	הִשְׁלִיכָהּ	הִשְׁתַּלְּכָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיכוּ	הִשְׁתַּלְּכוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלִיכִי	תִּשְׁתַּלְּכִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלִיכוּ	יִשְׁתַּלְּכוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיכוּ	תִּשְׁתַּלְּכוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שִׁלַּחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שִׁלַּחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		בֹּשֵׁלֵחַ	בֹּשֵׁלֵחַ	בֹּשֵׁתַלַּח
<i>Pass.</i>	שֹׁלֵחַ	נִשְׁלַח			

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts א, אסלח, Jer. 5:7, where the K'ri is אסלח. The vowel *a* is retained before suffixes, remaining short in אסלח, Am. 9:1, but usually lengthened to Kamets, אסלח, 2 Chron. 21:17, אסלח Gen. 23:11. In the paragogic imperative *a* may be retained, אסלח, Dan. 9:19, or rejected, and Hhirik given to the first radical, אסלח, Job 32:10, אסלח Gen. 43:8. Hhirik appears in אסלח Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic א, and suffixes, אסלח 1 Chron. 29:18, אסלח Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, אסלח Jon. 2:1, אסלח Num. 17:28, אסלח Isa. 54:9, rarely *a*, אסלח Isa. 58:9, אסלח Num. 20:3, אסלח 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, אסלח Zeph. 3:11; so sometimes before suffixes, אסלח 2 Sam. 15:12, אסלח Neh. 1:4, אסלח Josh. 6:5, but more commonly Hhirik, אסלח Am. 1:13, אסלח Num. 35:19, אסלח Neh. 8:5, rarely Pattahh, אסלח Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82.1. *a*; and in addition the following, viz.: אסלח to shut, אסלח to say, אסלח to honour, אסלח to grow pale, אסלח to shake, אסלח to be rich, אסלח to entreat, אסלח to slip away, אסלח to press, אסלח to drink or be drunken. The following have Pattahh or Hholem, אסלח to decree, אסלח to vow, אסלח fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אסלח Esth. 2:8, אסלח Isa. 51:14, future, אסלח Ps. 9:19, אסלח Job 17:3, imperative, even in pause, אסלח. Piel: preterite, אסלח Lev. 14:8, אסלח 2 Chron. 34:4, infin. constr., אסלח Hab. 1:13, אסלח Lam. 2:8, future, אסלח Job 16:13, אסלח 2 Kin. 8:12, אסלח Deut. 7:5, imperative, אסלח Ex. 4:23. Hiphil: apocopated future, אסלח 2 Kin. 18:30, fut. with Vav conversive, אסלח Judg. 4:23, fem. plur., אסלח Ps. 119:171, imperative, אסלח Ps. 86:2, and even in pause, אסלח 1 Kin. 22:12. Hithpael: אסלח Prov. 17:14, אסלח Dan. 11:40, אסלח Ps. 106:47; this species sometimes has Kamets in its pausal forms, אסלח Josh. 9:13, אסלח Ps. 107:27. On the other hand, the absolute infinitives: Piel, אסלח Deut. 22:7, Hiphil, אסלח Isa. 7:11, Hophal, אסלח Ezek. 16:4. Particples: Kal, אסלח Deut. 28:52, but occasionally in the construct state with Pattahh, אסלח Ps. 94:9, אסלח Isa. 51:15, אסלח Isa. 42:5, אסלח Lev. 11:7, Piel, אסלח 1 Kin. 3:3, Hithpael, אסלח 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שִׁחַתָּה Deut. 15 : 18, fut. שִׁחַתְּךָ Gen. 31 : 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹצֵחַ Job 6 : 26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76 : 4, שָׁבַר Ex. 9 : 25, הוֹצֵחַ Prov. 25 : 6, הוֹצֵחַ Ps. 93 : 1, הוֹצֵחַ Gen. 22 : 14, הוֹצֵחַ Gen. 10 : 19, הוֹצֵחַ Zeph. 2 : 4. Two verbs have Seghol in the Piel preterite, הָבִיךָ (in pause, הָבִיךָ) and בָּבִיךָ.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁפַחַת Ruth 2 : 8, שָׁפַחַת Ezek. 16 : 28, הוֹצֵחַ Esth. 4 : 14, הוֹצֵחַ Ezek. 16 : 4, scarcely ever simple Sh'va, הוֹצֵחַ 1 Kin. 14 : 3, שָׁפַחַת Jer. 13 : 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָנַחַת Gen. 30 : 5, and לָנַחַת Gen. 20 : 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁפַחַת Gen. 4 : 23 for שָׁפַחַת.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, מוֹצֵחַ Num. 24 : 11, מוֹצֵחַ Prov. 25 : 17, but also in the first plural of the preterite, מוֹצֵחַ Ps. 44 : 18 (שָׁפַחַת ver. 21), מוֹצֵחַ Isa. 59 : 12, מוֹצֵחַ Ps. 35 : 25, מוֹצֵחַ 2 Sam. 21 : 6, מוֹצֵחַ Ps. 132 : 6; ר retains simple Sh'va before all personal terminations and suffixes, מוֹצֵחַ Judg. 4 : 20, מוֹצֵחַ Mal. 1 : 7, מוֹצֵחַ Josh. 4 : 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, מוֹצֵחַ Isa. 27 : 4, מוֹצֵחַ Gen. 2 : 23.

§ 128. The Hiphil infinitive construct once has the feminine ending וְהוֹצֵחַ Ezek. 24 : 26; וְהוֹצֵחַ Ezek. 16 : 50 for וְהוֹצֵחַ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8 : 8 K'thibh for נִשְׁקָה the guttural ו is elided, § 53. 3.

PE NUN (פֿ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz. :

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִנָּשׁ becomes יִנְּשׁ, written יִנְּשׁ, so יִנְּשׁ for יִנָּשׁ, הִנְּשׁ for הִנָּשׁ. In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, הִנְּשׁ for הִנָּשׁ.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, שׁ for יִנְּשׁ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת; thus, יִנְּשׁ for יִנְּשׁת (by § 63. 2. a), the primary form being יִנְּשׁ.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. ἐγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by יִנְּשׁ *to approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of יִנְּשׁ *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of יִנְּשׁ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of יִנְּשׁ has Pattahh in one instance before Makkeph, יִנְּשׁ Judg. 16: 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נָשַׁח
3 f.	נִשְׁחַחְתָּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתְּ	נִשְׁחַחְתָּ
2 m.	נִשְׁחַחְתָּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתְּ	נִשְׁחַחְתָּ
2 f.	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִשְׁחַחְתְּ
1 c.	נִשְׁחַחְתִּי	נִשְׁחַחְתִּי	הִשְׁחִיחְתִּי	הִשְׁחַחְתִּי	נִשְׁחַחְתִּי
Plur. 3 c.	נִשְׁחַחוּ	נִשְׁחַחוּ	הִשְׁחִיחוּ	הִשְׁחַחוּ	נִשְׁחַחוּ
2 m.	נִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם	הִשְׁחִיחְתֶּם	הִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם
2 f.	נִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן	הִשְׁחִיחְתֶּן	הִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן
1 c.	נִשְׁחַחְנוּ	נִשְׁחַחְנוּ	הִשְׁחִיחְנוּ	הִשְׁחַחְנוּ	נִשְׁחַחְנוּ
INFIN. Absol.	נִשְׁחַח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נִשְׁחַח
Constr.	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ	נִשְׁחַחְתָּ
FUT. 3 m.	יִשְׁחַח	יִשְׁחַח	יִשְׁחִיחַ	יִשְׁחַח	יִשְׁחַח
3 f.	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחִיחַ	תִּשְׁחַח	תִּשְׁחַח
2 m.	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחִיחַ	תִּשְׁחַח	תִּשְׁחַח
2 f.	תִּשְׁחַחְתְּ	תִּשְׁחַחְתְּ	תִּשְׁחִיחְתְּ	תִּשְׁחַחְתְּ	תִּשְׁחַחְתְּ
1 c.	אֶשְׁחַח	אֶשְׁחַח	אֶשְׁחִיחַ	אֶשְׁחַח	אֶשְׁחַח
Plur. 3 m.	יִשְׁחַחוּ	יִשְׁחַחוּ	יִשְׁחִיחוּ	יִשְׁחַחוּ	יִשְׁחַחוּ
3 f.	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	תִּשְׁחִיחְנָה	תִּשְׁחַחְנָה	(תִּשְׁחַחְנָה)
2 m.	תִּשְׁחַחוּ	תִּשְׁחַחוּ	תִּשְׁחִיחוּ	תִּשְׁחַחוּ	תִּשְׁחַחוּ
2 f.	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	תִּשְׁחִיחְנָה	תִּשְׁחַחְנָה	(תִּשְׁחַחְנָה)
1 c.	נִשְׁחַח	נִשְׁחַח	נִשְׁחִיחַ	נִשְׁחַח	נִשְׁחַח
IMPER. 2 m.	שְׁחַח	הִשְׁחַחְתָּ	הִשְׁחִיחַ		שְׁחַח
2 f.	שְׁחַחִי	הִשְׁחַחְתִּי	הִשְׁחִיחִי	wanting	שְׁחַחִי
Plur. 2 m.	שְׁחַחוּ	הִשְׁחַחְתֶּם	הִשְׁחִיחוּ		שְׁחַחוּ
2 f.	שְׁחַחְנָה	הִשְׁחַחְתֶּן	הִשְׁחִיחְנָה		(שְׁחַחְנָה)
PART. Act.	נִשְׁחַחַת		נִשְׁחַחֵת		נִשְׁחַחַת
Pass.	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ		נִשְׁחַחְתָּ	נִשְׁחַחְתָּ

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָחַג 2 Kin. 4: 24, נָחַנִּי Gen. 24: 48, אָנְחָה Ex. 15: 2. It is, however, always assimilated in נָחַח the Niphal preterite of נָחַח *to repent*, and occasionally in נָחַר *to descend*, e.g. נָחַר Jer. 21: 13, נָחַח Prov. 17: 10, נָחַח Ps. 38: 3 but נָחַח *ibid.*, נָחַח Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַח Isa. 58: 3, נָחַח Ps. 68: 3, נָחַח Jer. 3: 5, נָחַח Deut. 33: 9 (and occasionally elsewhere), נָחַח Job 40: 24, נָחַח Isa. 29: 1, נָחַח Ezek. 22: 20, נָחַח (for נָחַח) Num. 5: 22, נָחַח (for נָחַח with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָחַח Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָחַח 2 Sam. 1: 15 (once before Makkeph, נָחַח Gen. 19: 9, in plural נָחַחו 1 Kin. 18: 20 and נָחַחו Josh. 3: 9), נָחַח Ex. 3: 5, נָחַח Job 1: 11, נָחַח Deut. 2: 24, נָחַח Ezek. 37: 9, נָחַח Gen. 27: 26, though it is occasionally retained, נָחַח 2 Kin. 19: 29, נָחַח Ps. 10: 12, or by a variant orthography, נָחַח Ps. 4: 7 but always elsewhere נָחַח. In imperatives with *o*, and in Lamedh He verbs which have *o* in the imperative, Nun is invariably retained, נָחַח Prov. 17: 14, נָחַח Ps. 24: 14, נָחַח Num. 31: 2, נָחַח Ps. 58: 7, נָחַח Gen. 30: 27, נָחַח Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַח (with suffix, נָחַחו) from נָחַח (twice) and נָחַח from נָחַח (once) and נָחַח from נָחַח (by § 60. 3. c), with the preposition לְ, נָחַח by § 57. 2. (3), once נָחַח (§ 53. 3) Job 41: 17, once without the feminine ending, נָחַח Ps. 89: 10, and twice נָחַח נָחַח has commonly נָחַח (for נָחַח), with suffixes נָחַח, but נָחַח Num. 20: 21, and נָחַח Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms נָחַח Jer. 32: 4, נָחַח Ps. 68: 3, and נָחַח Judg. 20: 39.

6. The *n* of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. *a*, נָחַח Ezek. 5: 13, נָחַח Ezek. 37: 10, Jer. 23: 13, נָחַח Num. 24: 7, Dan. 11: 14, נָחַח Isa. 52: 5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22: 41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18: 41. נָחַח 1 Kin. 6: 19, 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e.g. נָחַח from נָחַח, נָחַח for נָחַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with *n* paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. הָיָה Ps. 8:2, is not the Kal infinitive (Kimchi), nor the 3 fem. sing. pret. for הָיָה (Nordheimer), but the imperative with paragogic ה . See Alexander in loc.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as נ . Kal inf. const. לָקַחַת (with prep. ל , לְלָקַחַת , to be distinguished from לָקַחַת 2 fem. sing. pret.), once לָקַחְתִּי (by §60. 3. c) 2 Kin. 12:9, with suffixes לָקַחְתִּי , fut. לִקְחֶנָּה , imper. לָקַח , rarely לִקְחֵנָּה , לִקְחֵנָּה , Hoph. fut. לִקְחֵנָּה , but Niph. pret. לִקְחֵנָּה . In Hos. 11:3 קָחַם is the masculine infinitive with the suffix for קָחַתָּם ; the same form occurs without a suffix, קָח Ezek. 17:5, or this may be explained with Gesenius as a preterite for קָחַתָּם .

3. In Isa. 64:5 נִזְבֵּל has the form of a Hiphil future from בָּלַל , but the sense shows it to be from זָבַל for נִזְבֵּל , Daghesch-forte being omitted and the previous vowel lengthened in consequence, §59. a.

AYIN DOUBLED (ע"ע) VERBS.

§133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, §107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סָב for סָבַב , סֹב for סֹבַב §61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָבַב, קָבַב, קָבַב; קָבַב, קָבַב, קָבַב; קָבַב, קָבַב, קָבַב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִקָּבֵב becomes יָבֵב with *ı̄* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יָבֵב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יָבֵב for יָבֵב; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָבֵב. The three possible forms of this tense are consequently יָבֵב, יָבֵב and יָבֵב.

In the Niphal preterite נִקָּבֵב becomes by contraction נָבֵב. In a few verbs beginning with *n* the short vowel is retained in an intermediate syllable, thus נָבֵב for נָבֵב; in other cases Hhirik is lengthened to Tsere, נָבֵב for נָבֵב, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָבֵב. The forms of this tense are, therefore, נָבֵב, נָבֵב, נָבֵב.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיר, וָסֵב or וֶסֵב for וִסְבִּיר, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִסְבֵּב for הֶסֶב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, וִסְבֵּב, וָסֵב; הֶסֶב, הֶסֶב (comp. קָטַלְתָּ, קָטַל) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הֶסֶב (comp. וְקָטַלְתָּ, וְקָטַל).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, וָסֵב, וָסֵבָה.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הֶסֶבְתָּ; וָסֵב, וָסֵבְתָּ.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, *תִּשְׁבְּחָהּ*, *יִסְבֵּר*.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as *הִזְלֵל*, *הִזְלֵל*, *הִתְהַזְלֵל*. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as *סִבְּסָה*, *הִתְקַלְקַל*. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as *סִיבֵּב*, *הִתְנַלֵּל*.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of *סָבַב* *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in *סִבְּסָה* *to excite*.

a. The Hithpael of *סָבַב* does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to *סִבְּסָה* the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
•				
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָהּ	סָבָהּ	נָסְבָהּ	סִיבְבָהּ
2 m.	(סָבְבָתָּהּ)	סָבִיחַתָּהּ	נָסְבִיחַתָּהּ	סִיבְבִיחַתָּהּ
2 f.	(סָבְבָתָּהּ)	סָבִיחַתָּהּ	נָסְבִיחַתָּהּ	סִיבְבִיחַתָּהּ
1 c.	סָבְבִיתִי	סָבִיחִי	נָסְבִיחִי	סִיבְבִיתִי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבְבִיתֶם)	סָבִיחֶם	נָסְבִיחֶם	סִיבְבִיתֶם
2 f.	(סָבְבִיתֶן)	סָבִיחֶן	נָסְבִיחֶן	סִיבְבִיתֶן
1 c.	סָבְבֵנוּ	סָבִינוּ	נָסְבֵנוּ	סִיבְבֵנוּ
INFIN. Absol.	סָבֵב	סָב	הִסָּבֵב	סִיבֵב
Constr.	סָבֵב	סָב	הִסָּבֵב	סִיבֵב
FUT. 3 m.	יָסֵב	יָסַב	יָסֵב	יִסְבֵּב
3 f.	תָּסֵב	תָּסַב	תָּסֵב	תִּסְבֵּב
2 m.	תָּסֵב	תָּסַב	תָּסֵב	תִּסְבֵּב
2 f.	תָּסֵבִי	תָּסַבִּי	תָּסֵבִי	תִּסְבֵּבִי
1 c.	אָסֵב	אָסַב	אָסֵב	אִסְבֵּב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ	יִסְבְּבוּ
3 f.	תָּסְבִינָהּ	תָּסְבִינָהּ	תָּסְבִינָהּ	תִּסְבְּבִינָהּ
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תִּסְבְּבוּ
2 f.	תָּסְבִינָהּ	תָּסְבִינָהּ	תָּסְבִינָהּ	תִּסְבְּבִינָהּ
1 c.	נָסַב	נָסַב	נָסַב	נָסַב
IMPER. 2 m.	סַב		הִסָּב	סִיבֵב
2 f.	סָבִי		הִסָּבִי	סִיבְבִי
Plur. 2 m.	סְבוּ		הִסָּבוּ	סִיבְבוּ
2 f.	סָבִינָהּ		הִסָּבִינָהּ	סִיבְבִינָהּ
PART. Act.	סָבֵב			מִסְבֵּב
Pass.	סָבִיב		נָסֵב	

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסָב	הִסְתַּוֵּיב	סָכַסְךָ
הִסְבָּה	הוֹסְבָה	הִסְתַּוֵּיבָה	סָכַסְכָה
הִסְבֹּתָ		הִסְתַּוֵּיבָתָ	סָכַסְכָתָ
הִסְבֹּתִי		הִסְתַּוֵּיבָתִי	סָכַסְכָתִי
הִסְבֹּנוּ	הוֹסְבֹנוּ	הִסְתַּוֵּיבֹנוּ	סָכַסְכֹנוּ
הִסְבִּיתֶם		הִסְתַּוֵּיבֶתֶם	סָכַסְכֶתֶם
הִסְבִּיתֶן		הִסְתַּוֵּיבֶתֶן	סָכַסְכֶתֶן
הִסְבִּינוּ		הִסְתַּוֵּיבֻנוּ	סָכַסְכֻנוּ
הִסָּב			סָכַסְךָ
הִסָּב		הִסְתַּוֵּיב	סָכַסְךָ
יָסָב	יֹוָסַב	יִסְתַּוֵּיב	יִסְכַּסְךָ
תָּסַב	תִּוָסַב	תִּסְתַּוֵּיב	תִּסְכַּסְךָ
תָּסַב	תִּוָסַב	תִּסְתַּוֵּיב	תִּסְכַּסְךָ
תָּסַבְי	תִּוָסַבְי	תִּסְתַּוֵּיבְי	תִּסְכַּסְכִּי
אָסַב	אוֹסַב	אִסְתַּוֵּיב	אִסְכַּסְךָ
רָסַבּוּ	רוֹסַבּוּ	רִסְתַּוֵּיבּוּ	רִסְכַּסְכֹנוּ
תָּסַבְיָנָה		תִּסְתַּוֵּיבְיָנָה	תִּסְכַּסְכֶנָה
תָּסַבּוּ	תִּוָסַבּוּ	תִּסְתַּוֵּיבּוּ	תִּסְכַּסְכֹנוּ
תָּסַבְיָנָה		תִּסְתַּוֵּיבְיָנָה	תִּסְכַּסְכֶנָה
נָסַב	נוֹסַב	נִסְתַּוֵּיב	נִסְכַּסְךָ
הִסָּב		הִסְתַּוֵּיב	סָכַסְךָ
הִסְבִּי	wanting	הִסְתַּוֵּיבִי	סָכַסְכִּי
הִסְבֹּנוּ		הִסְתַּוֵּיבֻנוּ	סָכַסְכֹנוּ
הִסְבִּינָה		הִסְתַּוֵּיבִינָה	סָכַסְכֶנָה
מִסָּב		מִסְתַּוֵּיב	מִסְכַּסְךָ
	מוֹסָב		

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, וַיִּזְכֹּר, וַיִּזְכֹּר, וַיִּזְכֹּר. There are a few examples of *ā* in the future as in Ayin Vav verbs, רָוִי Prov. 29: 6, רָוִי Isa. 42: 4, Eccles. 12: 6, הָאֵם Ezek. 24: 11 and perhaps רָגַד Gen. 49: 19, Hab. 3: 16, רָגַד Ps. 91: 6, though Gesenius assumes the existence of גָּדַר and רָגַד as distinct roots from גָּדַר and רָגַד.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed נ, נָהַר Job 20: 28, נָהַר, נָהַר. (2) With Tsere under the prefix, נָהַר Jer. 22: 23, נָהַר Mal. 3: 9, נָהַר Isa. 57: 5. (3) With Kamets under the prefix, נָהַר, נָהַר, נָהַר; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נָהַר and נָהַר, נָהַר and נָהַר Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, נָהַר Eccl. 12: 6, נָהַר Am. 3: 11, נָהַר Nah. 1: 12, נָהַר Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, נָהַר Lev. 21: 9, but mostly compresses it to Pattahh, נָהַר, נָהַר, נָהַר; like the preterite it sometimes has Hholem, נָהַר Isa. 24: 3, נָהַר ibid. If the first radical is a guttural and incapable of receiving Daghesch, the preceding Hhirik is lengthened to Tsere, נָהַר, נָהַר. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, נָהַר, נָהַר, נָהַר are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: נָהַר Isa. 24: 3, נָהַר ibid., or with Tsere in the last syllable, נָהַר 2 Sam. 17: 10. The infinitive construct: נָהַר Ps. 68: 3, נָהַר Ezek. 20: 9, and once with Pattahh before a suffix, נָהַר Lev. 21: 4. The imperative: נָהַר Isa. 52: 11, נָהַר Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, נָהַר, נָהַר (in pause נָהַר, so נָהַר: נָהַר), or even to Pattahh, נָהַר, נָהַר, נָהַר, נָהַר, נָהַר. Both infinitives have Tsere, thus the absolute: נָהַר, נָהַר, נָהַר; the construct: נָהַר, נָהַר, נָהַר (Zech. 11: 10), נָהַר, נָהַר, נָהַר, in pause: נָהַר, נָהַר. The imperative: נָהַר Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Daghesch-forte in the first radical: נָהַר, נָהַר, נָהַר; with a long vowel, נָהַר, נָהַר, נָהַר or נָהַר, נָהַר, נָהַר and נָהַר, נָהַר (ē expressed by the vowel letter *ā*, § 11. 1. *a*) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, נָהַר, נָהַר, נָהַר, נָהַר, נָהַר, and in one instance to Hhirik, נָהַר Judg. 9: 53 (נָהַר would be from רָוִי) before a guttural it becomes Pattahh, נָהַר, נָהַר. Participles: נָהַר, נָהַר, נָהַר Ezek. 31: 3, נָהַר Prov. 17: 4. In a very

from הָרָם, הָפָרָם from הָפָר; in רָחַץ Gen. 43:29, Isa. 30:19, from רָחַץ, הָפָרָם Lev. 26:15 from הָפָר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghes being omitted from the last radical and the preceding vowel lengthened in consequence, רָחַץ Prov. 8:29 for רָחַץ ver. 27, הָרָחַץ Isa. 33:1 for הָרָחַץ Ezek. 14:8 for הָרָחַץ Lam. 1:8 for הָרָחַץ Hi. pret. of רָחַץ Hab. 2:17 for רָחַץ Hi. fut. of רָחַץ with 3 fem. plur. suf. אֲרָכָם 2 Sam. 22:43 in a few editions for אֲרָכָם. Nun is once inserted before the suffix in place of doubling the radical, קָבַד Num. 23:13 for קָבַד.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	רָבַב to cry.	כָּנַן to make a nest.
בָּזַז to plunder.	כָּחַח to smile, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַב to take away the heart.	רָבַב to be many.
גָּשַׁח to grope.	לָחַק to lick.	רָחַף to be tender.
זָכַק to refine.	מָשַׁח to feel, to grope.	טָרַר to harrow.
חָמַם to warm.	פָּוַז to leap.	טָרַר to rule.
חָצַץ to divide.	פָּלַל to judge, to intercede.	טָרַן to sharpen.
הָחַח to be broken.		הָמַם to be perfect.
כָּלַל to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר to burn.	הָחַח to linger.	שָׁעַע to sport, delight.
כָּרַר to dance.	קָבַב to excite.	שָׁקַק to run.
לָחַח to be mad.	צָחַח to chirp.	הָחַח to mock.

3. The following insert Hholem after the first radical, viz.:

אָחַח to complain.	נָחַח to fly.	רָחַח to break.
בָּחַח to mix.	נָחַח to lift up.	שָׁחַח to sink.
פָּחַח to empty.	סָחַח to occupy the thres-	שָׁחַח to spoil.
גָּחַח to cut.	hold.	שָׁחַח to be desolate or
זָחַח to sweep away.	צָחַח to bind.	amazed.
דָּחַח to be still.	קָחַח to cut off.	הָחַח to beat.
הָחַח to break loose	קָחַח to gather.	

4. The following employ two forms, commonly in different senses, viz.:

הָלַל and הוֹלִיל to roll.	הָלַל to make gracious, הוֹלִיל to be gracious.
הָלַל to praise, הוֹלִיל to make mad.	
הָלַל to profane, הוֹלִיל to wound.	הָלַל to speak, הוֹלִיל to mow.

סָבַב *to change*, סָוֵב *to surround*. קָלַל *to curse*, קָלַל *to whet*.
 יָנַן *to gather clouds*, יוֹנֵן *to practice sorcery*. רָצַץ and רִצְצָן *to crush*.
 שָׂדַד and שִׁדְדָה *to treat with violence*.
 פוּרַר *to burst*, פָּרַר *to shake to pieces*.

5. The following use different forms in different species, viz.:

חָקַק Pi. *to decree*, Pu. חָקַק. הָרָן Pi. *to shout*, Hith. הִתְרַוֵּן.*
 מָדַד Pi. *to measure*, Hith. הִתְמַדֵּד. רָשַׁע Pi. *to break*, Pu. רָשַׁע.
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְמַר. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁתַּוֵּן.
 סָלַסַּל Pi. *to exalt*, Hith. הִסְתַּוֵּל. הִתְעַלַּל *to pierce*.
 טָעַל Pi. *to maltreat*, Hith. הִתְעַלַּל and הִתְעַלְעַל.

6. The following examples exhibit the effect of gutturals upon complicated forms: Preterite, טָעַשׁ Isa. 11:8; Infinitive, לְהַתְתֵּר Prov. 26:21; הִתְמַחֵיחַ Ex. 12:39; Future, אֶשְׁתַּחֲשָׁע Ps. 119:47; רָשַׁעְתִּי Ps. 94:19; Imperative, הִשְׁתַּחֲשָׁע Isa. 29:9; Participle, מְתַעַתֵּעַ Gen. 27:12; מְתַחֲלָל Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדְרַר Nah. 3:17. עוֹלֵל Lam. 1:12, the future: הִשְׁתַּעֲשָׂעוּ Isa. 66:12, and the participles, מְגוֹלֵל Isa. 9:4, מְחַלֵּל Isa. 53:5.

2. יִשְׁתַּחֲרֶה Isa. 15:5 is for יִשְׁתַּחֲרֶה Pi. fut. of שָׁחַר, § 57. 1. הִתְחַבֵּר 2 Sam. 22:7 is contracted for הִתְחַבֵּר Ps. 18:27, probably with the view of assimilating it in form to the preceding: הִתְחַבֵּר; in regard to הִתְחַבֵּל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to הִתְחַבֵּל Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ח of the prefix.

3. הָחַל and הָחֵל. The prefixed ה remains in the Hiphil future of הָחֵל, e. g. הִתְחַלֵּל, הִתְחַלֵּל, הִתְחַלֵּל and in the derivative nouns הִתְחַלֵּל, הִתְחַלֵּל, whence these forms are in the lexicons referred to the secondary root הָחַל.

PE YODH (פֿ) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מְתַחֲוֵן Ps. 78:65 is not from חוּן (Gesenius) but from חוּן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ו or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבֵן, הָבֵן, and are quite distinct from the quiescent verbs לָה in which ה always represents a vowel, e. g. הָלַךְ, הָלַךְ.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpacl, יָשַׁב, יָשַׁב, יָשַׁב, יָשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִשֹּׁב; in a few instances Hhirik is preserved by giving Daghesht-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יָצַק, יָצַח.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁכַח, שָׁכַחַת.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשַׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forde, it retains its consonantal character, הִנָּשַׁב, הִנָּשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, הִצִּיג, הִצִּיג.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesht-forde inserted in the second radical, הִצִּיג, הִצִּיג.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָכַח, נָכַח), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשִׁב	יָשַׁב
3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשִׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁבְתָּ	הוֹשִׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁבְתְּ	הוֹשִׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁבְתִּי	הוֹשִׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבֵנוּ	הוֹשִׁיבֵנוּ	יָשַׁבְנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
Constr.	שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבֹשׁ
FUT. 3 m.	יָשֹׁב	יִשָּׁב	יִשְׁיֵב	יִשָּׁב	יִיבֹשׁ
3 f.	תִּשָּׁב	תִּשָּׁב	תִּשְׁיֵב	תִּשָּׁב	תִּיבֹשׁ
2 m.	תִּשָּׁב	תִּשָּׁב	תִּשְׁיֵב	תִּשָּׁב	תִּיבֹשׁ
2 f.	תִּשָּׁבִי	תִּשָּׁבִי	תִּשְׁיֵבִי	תִּשָּׁבִי	תִּיבֹשִׁי
1 c.	אֵשֵׁב	אֵשֵׁב	אֵשְׁיֵב	אֵשֵׁב	אִיבֹשׁ
Plur. 3 m.	יִשָּׁבוּ	יִשָּׁבוּ	יִשְׁיֵבוּ	יִשָּׁבוּ	יִיבֹשׁוּ
3 f.	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּשְׁיֵבְנָה	תִּשָּׁבְנָה	תִּיבֹשְׁנָה
2 m.	תִּשָּׁבוּ	תִּשָּׁבוּ	תִּשְׁיֵבוּ	תִּשָּׁבוּ	תִּיבֹשׁוּ
2 f.	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּשְׁיֵבְנָה	תִּשָּׁבְנָה	תִּיבֹשְׁנָה
1 c.	נִשָּׁב	נִשָּׁב	נִשְׁיֵב	נִשָּׁב	נִיבֹשׁ
IMPER. 2 m.	שָׁב	הוֹשִׁיב	הוֹשִׁיב		יָשַׁב
2 f.	שָׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָשְׁבִי
Plur. 2 m.	שָׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָשְׁבוּ
2 f.	שָׁבְנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָשְׁבְנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָיֵשׁ
Pass.	יֹשֻׁב	נוֹשֵׁב		מוֹשֵׁב	יָיֹשׁ

REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	יָסַף <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָגַע <i>to toil.</i>	יָכַר <i>to appoint.</i>	יָרָה <i>to cast.</i>
יָחַר <i>to delay.</i>	יָלַג <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָחַץ <i>to oppress.</i>	יָצַח <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָנַח <i>to suck.</i>	יָפַח <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יָרָא, יָשַׁן, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָא from יָרָה and יָשַׁן from יָשַׁן, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָכַר <i>to bear.</i>	יָכַח <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצַא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in יָחַר Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, יָחַרְנָה, יָחַרְנָה, יָחַרְנָה has Seghol after the analogy of Lamedh Aleph verbs; יָחַרְנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יָחַרְנָה Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָכַר *to chastise, instruct*, יָחַץ *to burn*. In יָחַרְנָה Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָחַרְנָה Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָכַח *to be good fut.* יָכַח, once יָכַח Nah. 3: 8; יָצַק *to pour* יָצַק, once יָצַק 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יָצַר; יָכַר *to burn*, יָכַר Isa. 10: 16, and יָכַר Deut. 32: 22; יָחַץ *to awake*, יָחַץ once יָחַץ 1 Kin. 3: 15; יָכַר *to be precious*, יָכַר and יָכַר, or with a vowel letter for ē, יָכַר *to be desolate*, יָכַר once יָכַרְנָה Ezek. 6: 6; יָחַר *to be right*, יָחַר, once יָחַרְנָה (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יָחַרְנָה Isa. 40: 30 for יָחַרְנָה.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, יָכַרְנָה, יָכַרְנָה, יָכַרְנָה. Pattahh in the ultimate becomes Seghol in יָכַרְנָה, יָכַרְנָה (with a postpositive accent) Gen. 2: 7, 19, יָכַרְנָה Gen. 50: 26; but יָכַרְנָה, יָכַרְנָה, יָכַרְנָה, only once before a

monosyllable, § 35. 1, נִיָּקֵץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form וְנִיָּצָא, unless the following word begins with an accented syllable, e. g. וְנִיָּצָא Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, : וְנִיָּצָא Ruth 4:1, : וְנִיָּקֵץ Ps. 139:1, : וְנִיָּקֵץ Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh: רָבֵשׁ and with a feminine ending רָבֵשָׁה, רָבֵשָׁה, רָבֵשָׁה, רָבֵשָׁה with suff. רָבֵשָׁה, once with prep. לְרָבֵשׁ 2 Chron. 31:7, Dagghesh conservative after *z*, § 14. *a*; רָבֵשָׁה, § 87, once רָבֵשָׁה Josh. 22:25 and with prep. לְרָבֵשׁ 1 Sam. 18:29 from רָבֵשׁ; רָבֵשָׁה once רָבֵשָׁה 2 Chron. 26:15 from רָבֵשָׁה, רָבֵשָׁה, רָבֵשָׁה.

2. Infinitives without Yodh: רָבֵשׁ (with suff. רָבֵשָׁה), רָבֵשָׁה Ex. 2:4, and without the feminine termination רָבֵשָׁה, רָבֵשָׁה (with suff. רָבֵשָׁה) and רָבֵשָׁה, once לְרָבֵשׁ 1 Sam. 4:19, § 54. 2, רָבֵשָׁה (with suff. רָבֵשָׁה), רָבֵשָׁה (with suff. רָבֵשָׁה) once רָבֵשָׁה Gen. 46:3, רָבֵשָׁה (with suff. רָבֵשָׁה), רָבֵשָׁה (with suff. רָבֵשָׁה) once רָבֵשָׁה Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive רָבֵשׁ Jer. 42:10, which is usually explained to be for רָבֵשׁ; it may, however, be derived from the Ayin Vav verb רָבֵשׁ.

3. Imperatives with Yodh: רָבֵשׁ, רָבֵשָׁה, רָבֵשָׁה. Without Yodh: רָבֵשׁ (with ה parag. רָבֵשׁ Prov. 24:14), רָבֵשׁ (with ה parag. רָבֵשָׁה; for רָבֵשׁ Hos. 4:18, see § 92. *a*), רָבֵשָׁה (fem. plur. רָבֵשָׁה Cant. 3:11), רָבֵשׁ (רָבֵשָׁה, רָבֵשָׁה). With both forms: רָבֵשׁ and רָבֵשָׁה (רָבֵשָׁה), twice רָבֵשׁ Judg. 5:13, רָבֵשׁ and רָבֵשָׁה.

§ 149. 1. The Niphal of רָבֵשׁ has *u* instead of *o*, נִיָּקֵץ Zeph. 3:18, נִיָּקֵץ Lam. 1:4; נִיָּקֵץ 1 Chron. 3:5, 20:8 has *u* followed by Dagghesh. נִיָּקֵץ, which according to Gesenius is from רָבֵשׁ, has *z*; Ewald assumes the root to be רָבֵשׁ, and refers to it likewise the Kal future and the Hiphil ascribed to רָבֵשׁ, § 147. 3. and § 150. 4. In that case the Dagghesh in רָבֵשָׁה Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. *c*, but the K'thibh רָבֵשָׁה 2 Sam. 14:30 will be unexplained. נִיָּקֵץ Ps. 9:17 is not the Niphal preterite or participle of רָבֵשׁ, but the Kal participle of רָבֵשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נִיָּקֵץ Gen. 8:12, 1 Sam. 13:8 K'ri, נִיָּקֵץ Ex. 19:13. In the first person singular *a* always has Hhirik, אֶנֶשׁ, אֶנֶשְׁ, אֶנֶשְׁ, אֶנֶשְׁ.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: רָבֵשׁ to be good, רָבֵשׁ to houl, רָבֵשׁ to go to the right, רָבֵשׁ to change, רָבֵשׁ to suck. Yodh is likewise found in the prefix has Pattahh as in perfect verbs, רָבֵשׁ Hos. 7:12, רָבֵשׁ Prov. 4:25, רָבֵשׁ Ps. 5:9 K'ri (K'thibh רָבֵשׁ), רָבֵשׁ Gen. 8:17 K'ri (K'thibh רָבֵשׁ), רָבֵשׁ 1 Chron. 12:2.

2. In רָבֵשׁ Job 24:21 (elsewhere רָבֵשׁ) and רָבֵשׁ (once רָבֵשׁ Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in רָבֵשׁ Isa. 52:5, רָבֵשׁ Neh. 11:17, Ps. 28:7, רָבֵשׁ 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, רָבֵשׁ, רָבֵשׁ, רָבֵשׁ, and once the vowel Tsere is dropped before a suffix, רָבֵשׁ Ex. 2:9 for רָבֵשׁ.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5, and shortens the final vowel, וְיִשָּׁב, וְיִתְנֶנָּה, וְיִשְׁכַּב, but with a pause accent: וְיִתְחַר Ruth 2:14.

4. The following verbs insert Dagghesh in the second radical in the Hiphil, viz.: רָצַע *to set, place*, רָצַץ *to spread*, רָצַף *to pour*, except: מוֹצֵאָה; 2 Kin. 4:5 K'ri (K'thibh מִצֵּבָה), רָצַח *to burn*, except הוֹצִיחֶיהָ 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *û* followed by Dagghesh, רָצַע Ex. 10:24, רָצַץ Isa. 14:11, Esth. 4:3, מוֹצֵר Isa. 28:16, מָצַח Job 11:15; and a few of Hholem, הוֹרֵעַ Lev. 4:23, 28, יוֹרֵא Prov. 11:25 for יוֹרֵה from רָהַ. The construct infinitive: הוֹסֵר Ezr. 3:11, and with the feminine termination הוֹסֶרֶת Ezek. 16:4, הוֹסֶרָה Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped, הָרַח Judg. 19:11 for הָרַח. Hhirik occurs with the second radical of הָרַח and הָרַח in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. הָרַחְתִּי, הָרַחְתָּ, הָרַחְתֶּם.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וְיִבְשֶׁה Nah. 1:4 for וְיִבְשֶׁה; Lam. 3:33, וְיִדָּה Lam. 3:53, וְיִשְׁלַח 2 Chron. 32:30 K'ri (K'thibh וְיִשְׁלַח).

3. Three verbs have Vav in the Hithpael, הִתְנַחֵץ, הִתְנַחֵץ, הִתְנַחֵץ; ה is assimilated to the following ו and contracted with it in הִתְנַחֵץ Ezek. 23:48 for הִתְנַחֵץ a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְנַחֵץ Ex. 2:4 for הִתְנַחֵץ Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלַכְתָּ (לָּכַח, with suf. הָלַכְתִּי) rarely הָלַכְתָּ; fut. הָלַךְ (once with the vowel letter י for *ê*, הָלַכְתָּ Mic. 1:8, fem. pl. הָלַכְתֶּם), occasionally in poetry הָלַכְתָּ (3 fem. sing. הָלַכְתָּ; imper. הָלַךְ (with הָ parag. הָלַךְ, or without the vowel letter הָלַךְ, fem. pl. הָלַכְתֶּם and הָלַכְתֶּם) once הָלַכְתִּי Jer. 51:50. Hiphil: הוֹלֵךְ once in the imper. הוֹלֵךְ Ex. 2:9, and once in the participle מְהַלְכִים Zech. 3:7 for מְהַלְכִים, § 94. e.

2. אָסַף *to gather* and הָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of הָסַף, *ô* is twice represented by the vowel letter א, וְיִאָסֶף 1 Sam. 18:29, וְיִאָסֶף Ex. 5:7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וְיִאָסֶף 2 Sam. 6:1, וְיִאָסֶף Ps. 104:29, וְיִאָסֶף Mic. 4:6, וְיִאָסֶף 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of הָסַף when joined with the negative particle אַל is accented on the penult, אַל-יִהְיֶה Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אַל-יִהְיֶה Prov. 30:6.

3. הוֹשִׁיבוֹתֵיהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבָהִים from יָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הוֹשִׁיבָהִים, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הִבְאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הִבְאִישׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root בָּאָשׁ synonymous with בָּאֵשׁ". Alexander in loc.

הוֹלִיבֶיהָ Ps. 16:5, see § 90.

AYIN VAV (עִי) AND AYIN YODH (עִי) VERBS.

§ 152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpaël of two, § 161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָה where *ā*, which arises from blending *ā* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָתָה for מָתָה, בָּשׁ for בָּשָׂה, רָבָה for רָבָה. For an exceptional formation, see § 158. 1.

Active participle: קָם for קָמָה, מָתָה for מָתָה, בָּשׁ for בָּשָׂה, רָבָה for רָבָה, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הָקִים for הִקְוִים, הִקְוִים for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָים, רִיב; in the future the preformative commonly takes the simplest of the long vowels *ā*, רָקִים, רָרִיב, comp. רָטַב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קֹם (*kōm* = *kāūm*) for קוֹם; נָקֹם for נִקְוֹם, the prefix usually taking the simplest of the long vowels *ā*; רָקֹם for רִקְוֹם.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִיָּה, הִקְוִיָּה, קִימוּןָה. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. נִקְוִיָּה.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ā* and *ī*, § 65. 2. *ō*, thus רָשָׁב, רָשָׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, רָשָׁב, רָשָׁב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוֵר, or as י, e. g. קָים.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוֹיִם, Pu. קוֹיִם, Hith. הִתְקוֹיִם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוֹיִם for הִתְקוֹיִם, §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלַל, Pu. כָּלַל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קים *to stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by ריב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקַם	קוּמַם	קוּבַם
3 f.	קָמָה	נָקַמָה	קוּמְמָה	קוּבְמָה
2 m.	קָמַתָּ	נָקַמְתָּ	קוּמְמַתָּ	קוּבְמַתָּ
2 f.	קָמַתְּ	נָקַמְתְּ	קוּמְמַתְּ	קוּבְמַתְּ
1 c.	קָמַתִּי	נָקַמְתִּי	קוּמְמַתִּי	קוּבְמַתִּי
Plur. 3 c.	קָמוּ	נָקְמוּ	קוּמְמוּ	קוּבְמוּ
2 m.	קָמַתֶּם	נָקַמְתֶּם	קוּמְמַתֶּם	קוּבְמַתֶּם
2 f.	קָמַתְּןָ	נָקַמְתְּןָ	קוּמְמַתְּןָ	קוּבְמַתְּןָ
1 c.	קָמַנִי	נָקַמְנִי	קוּמְמַנִי	קוּבְמַנִי
INFIN. <i>Absol.</i>	קוּם	הִקְוֹם	קוּמִים	
<i>Constr.</i>	קוּם	הִקְוֹם	קוּמִים	
FUT. 3 m.	יָקוּם	יִקְוֹם	יִקְוִים	יִקְוִים
3 f.	תָּקוּם	תִּקְוֹם	תִּקְוִים	תִּקְוִים
2 m.	תָּקוּם	תִּקְוֹם	תִּקְוִים	תִּקְוִים
2 f.	תָּקוּמִי	תִּקְוִמִי	תִּקְוִמִי	תִּקְוִמִי
1 c.	אָקוּם	אִקְוֹם	אִקְוִים	אִקְוִים
Plur. 3 m.	יָקוּמוּ	יִקְוּמוּ	יִקְוִמוּ	יִקְוִמוּ
3 f.	תָּקוּמְיֶנָּה	תִּקְוִמְיֶנָּה	תִּקְוִמְיֶנָּה	תִּקְוִמְיֶנָּה
2 m.	תָּקוּמוּ	תִּקְוּמוּ	תִּקְוִמוּ	תִּקְוִמוּ
2 f.	תָּקוּמְיֶנָּה	תִּקְוִמְיֶנָּה	תִּקְוִמְיֶנָּה	תִּקְוִמְיֶנָּה
1 c.	נָקוּם	נִקְוֹם	נִקְוִים	נִקְוִים
IMPER. 2 m.	קוּם	הִקְוֹם	קוּמִים	
2 f.	קוּמִי	הִקְוִמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוּמוּ	קוּמְמוּ	
2 f.	קוּמְיֶנָּה	הִקְוִמְיֶנָּה	קוּמְמְיֶנָּה	
PART. <i>Act.</i>	קָם		בִּקְוִים	
<i>Pass.</i>	קוּם	נָקוּם		מִקְוִים

AND AYIN YODH VERBS.

[illegible]

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *נָהַר*, *הָרַהַר*; so likewise in the following guttural verbs and forms, *נָפַח* to *expire*, *נָחַח* Isa. 29:22, *נָחַח* Isa. 42:11, *אָרַב* to *be an enemy*, *עָרַב* 1 Sam. 18:9 K'ri (K'thibh עָרַב), *נָחַח* Jer. 4:31, which are confined to the Kal species, and in *נָחַח* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּרַח* Zech. 4:10, *נָחַח* Isa. 44:18 but *נָחַח* Lev. 14:42. It has Tsere in *נָחַח* to *die*, *נָחַח* Isa. 17:11 but *נָחַח* Jer. 50:3, and Hholem in *נָחַח* to *shine*, *נָחַח* to *be ashamed*, *נָחַח* to *be good*, § 82. 1. *a*, and in *נָחַח* Jer. 27:18, elsewhere *נָחַח* Isa. 1:6, Ps. 58:4, elsewhere *נָחַח*. Hhirik once occurs instead of Pattahh in the second person plural, *נָחַח* Mal. 3:20. The following participles have Tsere, *נָחַח*, *נָחַח*, *נָחַח*; the following have Hholem, *נָחַח*, *נָחַח*, *נָחַח* 2 Kin. 16:7 (comp. *נָחַח* Ex. 32:25 in the Samaritan copy), elsewhere *נָחַח*.

3. The vowel letter *א* is written for *a*, § 11. 1. *a*, once in the preterite, *נָחַח* Hos. 10:14, and occasionally in the participle, *נָחַח* Judg. 4:21, *נָחַח* Prov. 24:7, *נָחַח* 2 Sam. 12:1, 4, Prov. 10:4, 13:23, *נָחַח* *despising* Ezek. 16:57, 28:24, 26, to be distinguished from *נָחַח* *rowing* Ezek. 27:8, 26. The consonant *א* is once introduced in place of the omitted *י*, *נָחַח* Zech. 14:10 for *נָחַח*; the ancient versions favour the assumption, that *נָחַח* Ps. 22:17 is in like manner for *נָחַח* *piercing*, though the most recent and ablest expositors take it to be a preposition and noun like the lion. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *נָחַח* Lev. 18:28, *נָחַח* Gen. 26:22, *נָחַח* Gen. 40:15, *נָחַח* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *נָחַח* Obad. ver. 16, *נָחַח* Am. 3:15, *נָחַח* Isa. 11:2, *נָחַח* Isa. 7:19 but *נָחַח* ibid., *נָחַח* Zech. 5:4, *נָחַח* ibid., where the feminine ending is *ה*, instead of *ה*; so in the passive participle, *נָחַח* Isa. 59:5 for *נָחַח*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *נָחַח*, *נָחַח* Judg. 3:25, *נָחַח* and *נָחַח* Isa. 7:2, elsewhere *נָחַח*, *נָחַח* Isa. 30:2, which is not from *נָחַח* Josh. 2:16, elsewhere *נָחַח*, and with suf. *נָחַח* Ezek. 10:17, *נָחַח* Ps. 71:6, which is not the participle from *נָחַח* (Gesenius), *נָחַח* *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, *נָחַח* Isa. 60:1, *נָחַח*,

קִיּוּמָה or קִיּוּמָהּ Mic. 4:10, לוֹשֵׁר Mic. 4:13. With paragogic ה, קִיּוּמָה or קִיּוּמָהּ. Examples of the feminine plural, שְׁבוּנָה, קִרְיָנָה, שְׁבוּנָה or שְׁבוּנָה.

[illegible]

§158. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רִיבֹתָ Job 33: 13 (רִבֵּתָ Lam. 3: 58), בִּינֵהְיָ Dan. 9: 2 (בִּנֵּהְיָ Ps. 139: 2) דִּינֵהְיָ Jer. 16: 16.

2. The following verbs have י in the Kal future and imperative, יָזַר *to understand*, יָצַח (once יָצַח Mic. 4: 10) *to break forth*, יָזַל (once יָזַל Prov. 23: 24 K'thibh) *to exult*, יָדַן (once יָדַן Gen. 6: 3) *to judge*, יָלַן *to lodge*, יָרַב *to contend*, יָשַׁח *to muse*, יָשַׁח (once יָשַׁח Ex. 4: 11) *to put*, יָשַׁח (once יָשַׁח Isa. 35: 1) *to rejoice*, יָשַׁח (once יָשַׁח Job 33: 27) *to sing*, יָשַׁח *to place*; יָשַׁח and יָשַׁח *to twist, writhe*, has both Yodh and Vav. To these are to be added יָשַׁח Jer. 4: 3, Hos. 10: 12, יָשַׁח Ps. 71: 12 K'thibh, יָשַׁח as always elsewhere; יָשַׁח *to urge*, יָשַׁח *to flourish*, יָשַׁח *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopyated futures: יָשַׁח and יָשַׁח, יָשַׁח and יָשַׁח, יָשַׁח and יָשַׁח. With Vav conversive: יָשַׁח, יָשַׁח, יָשַׁח, יָשַׁח. With paragogic Nun and suffixes: יָשַׁח, יָשַׁח, יָשַׁח. Feminine plural: יָשַׁח.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: בָּיֵן Prov. 23: 1, אֵיתָ and גָּתָ, גָּלָ Prov. 23: 24 K'ri (גִּיל K'thibh), רִיבָ Jer. 50: 34, else-

5. In a few instances *u* is found in the Hophal before Daghesh-forte or Sh'va, הִזְיָחָה Zech. 5:11, מָלַח Ezek. 41:9, 11 but הִזָּח Lam. 5:5, and in some editions הָלַח 2 Sam. 23:1, יָטַל Job 41:1, הָלַח 2 Sam. 21:9, though others read הָלַח, יָטַל, הָלַח.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב *to render liable*, עָלַל *to do wickedly*, עָלַל *to blind*, זָחַח *to pervert*, צָחַח *to cry for help*, הִצְטַחְצַח Josh. 9:12, הִצְטַחְצַח Josh. 9:4; so also קָלַח fut. יִקְלַח and יִקְלַח, רָקַח fut. יִרְקַח, which have quiescent Vav in other species, and רָחַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, סָלַל *to sustain*, נִאֲסַחְסַח Isa. 14:23, מָטַטְטַח Isa. 22:17, מִזְזַזְזִיחַ Hab. 2:7, הִפְצַצְצִיחַ Job 16:12 but הִפְצַח Jer. 23:29, בָּרַחַר Num. 24:17 and מָבַרַחַר Isa. 22:5, הִשְׁטַטְטִיחַ Isa. 17:11; יִנְעִיחַ Isa. 15:5 is for יִנְעִיחַ, § 57. 1; יִנְעִיחַ Job 39:3 is perhaps for יִנְעִיחַ from יָנַח, comp. אָסַח Ps. 139:8 for אָסַח, § 88, though Gesenius conjectures that it is an erroneous reading for לָנַח from יָנַח. The only Hithpacl formed by a like reduplication is הִתְחַחְחַל Esth. 4:4, elsewhere הִתְחַחְחַל.

3. Other verbs double the third radical in the Piel and Hithpacl. Examples of the feminine plural: הִצְוֹחְחָה, הִצְוֹחְחָה, הִצְוֹחְחָה. Hholem is changed to *u* before the doubled letter in the contracted form, הִצְוֹחְחָה Job 31:15 for הִצְוֹחְחָה, § 61. 3. Fürst explains הִצְוֹחְחָה Isa. 61:6 as in like manner for הִצְוֹחְחָה, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. הִצְוֹחְחָה Am. 5:11 is probably a variant orthography for הִצְוֹחְחָה, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָצַח Eccles. 1:15, מָרַח Jer. 22:14. Reduplicated biliteral, מָלַל 1 Kin. 20:27. The third radical reduplicated, מָלַל *to be born*, מָלַל Ezek. 28:13, Ps. 37:23, מָרַח Ps. 75:11 and מָרַח Neh. 9:5, מָרַח Isa. 16:10, מָרַח Job 26:11, מָרַח Ezek. 38:8.

5. הִצְוֹחְחָה Jer. 25:34 is an anomalous preterite from פָּוַח *to scatter*, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun הִצְוֹחְחָה *your dispersions*.

In הִצְוֹחְחָה Ezek. 36:11 for הִצְוֹחְחָה from טָוַח, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb טָוַח, e. g. הִצְוֹחְחָה. On the other hand, in הִצְוֹחְחָה Ex. 2:9 from טָוַח, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לָ) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִלָּחַח, מִלָּחָה.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מֵצֵא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצֵא for מֵצֵא, נִמְצֵא for נִמְצֵא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא, מְצֵא for מֵצֵא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מֵצֵאתָ, מֵצֵאתָ.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצֵאתָ, הִמְצֵאתָ, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצֵאנָה, תִּמְצֵאנָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of לֵה verbs, between which and לֵה verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מֵצֵא *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDII ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	לָמַד	לִמַּד	לָמַד	לִמְדָה	לִמְדָה
3 f.	לָמַדָה	לִמַּדָה	לָמַדָה	לִמְדָה	לִמְדָה
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְדָהְתָּ	לִמְדָהְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמְדָהְתְּ	לִמְדָהְתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְדָהְתִּי	לִמְדָהְתִּי
Plur. 3 c.	לָמַדוּ	לִמַּדוּ	לָמַדוּ	לִמְדָהוּ	לִמְדָהוּ
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְדָהְתֶּם	לִמְדָהְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמְדָהְתֶּן	לִמְדָהְתֶּן
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְדָהְתִּי	לִמְדָהְתִּי
INFIN. Absol.	לָמַד	לִמַּד	לָמַד	לִמְדָה	
Constr.	לָמַד	לִמְדָה	לָמַד	לִמְדָה	לִמְדָה
FUT. 3 m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמְדָה	יִלְמְדָה
3 f.	יִלְמַדָה	יִלְמַדָה	יִלְמַדָה	יִלְמְדָה	יִלְמְדָה
2 m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמְדָהְתָּ	יִלְמְדָהְתָּ
2 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמְדָהְתְּ	יִלְמְדָהְתְּ
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמְדָהְתִּי	יִלְמְדָהְתִּי
Plur. 3 m.	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמְדָהוּ	יִלְמְדָהוּ
3 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמְדָהְתֶּן	יִלְמְדָהְתֶּן
2 m.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמְדָהְתֶּם	יִלְמְדָהְתֶּם
2 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמְדָהְתֶּן	יִלְמְדָהְתֶּן
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמְדָהְתִּי	יִלְמְדָהְתִּי
IMPER. 2 m.	לָמַד	לִמְדָה	לָמַד	לִמְדָה	לִמְדָה
2 f.	לָמַדִי	לִמְדָהִי	לָמַדִי	לִמְדָהִי	לִמְדָהִי
Plur. 2 m.	לָמַדוּ	לִמְדָהוּ	לָמַדוּ	לִמְדָהוּ	לִמְדָהוּ
2 f.	לָמַדְתֶּן	לִמְדָהְתֶּן	לָמַדְתֶּן	לִמְדָהְתֶּן	לִמְדָהְתֶּן
PART. Act.	לֹמֵד		לֹמֵד	לֹמְדָה	לֹמְדָה
Pass.	לֹמֵד	לִמְדָה			

REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *הָרָאָה*, *שָׁנְאָה*, *שָׁנְאָה*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *הָרָאָה* Job 1:21 for *הָרָאָה* Num. 11:11, *שָׁנְאָה* Judg. 4:19, *הָרָאָה* Job 32:18, *הָרָאָה* 1 Sam. 25:8 for *הָרָאָה* fut. *הָרָאָה* and *הָרָאָה*; *הָרָאָה* Deut. 28:57 part. fem. sing. for *הָרָאָה* Job 41:17 for *הָרָאָה* const. inf. with prep. and suff. from *הָרָאָה* Niph. pret. *הָרָאָה* Josh. 2:16, *הָרָאָה* Lev. 11:43. Otiat *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh. e. g. *הָרָאָה* Gen. 20:6 for *הָרָאָה* 1 Kin. 12:12 for *הָרָאָה* 2 Kin. 13:6, *הָרָאָה* Jer. 32:35, *הָרָאָה* Ps. 141:5, *הָרָאָה* Ps. 55:16, *הָרָאָה* 1 Kin. 21:29, Mic. 1:15, *הָרָאָה* 2 Sam. 5:2, and in three other passages; *הָרָאָה* Ruth 3:15 is Hiph. imper. fem. for *הָרָאָה*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *הָרָאָה* Ps. 139:20 for *הָרָאָה* Jer. 10:5 for *הָרָאָה* imp. for *הָרָאָה* *הָרָאָה* Eccles. 10:5 Kal part. fem. for *הָרָאָה* 1 Sam. 14:33 for *הָרָאָה* Neh. 6:8 Kal part. with suff. for *הָרָאָה* Ezek. 47:8 for *הָרָאָה*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *הָרָאָה* Ex. 2:20 Kal imp. for *הָרָאָה* and *הָרָאָה* Cant. 3:11 for *הָרָאָה* from *הָרָאָה*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *הָרָאָה*, receiving (.) before *ה*, *כ*, and *ק*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *הָרָאָה*, *הָרָאָה*, *הָרָאָה* Pi. inf. *הָרָאָה*, *הָרָאָה* Kal inf. for *הָרָאָה*, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *הָרָאָה* Ps. 41:5, *הָרָאָה* 1 Sam. 28:15, but *הָרָאָה* Isa. 56:12. Tsere is rejected *הָרָאָה* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *הָרָאָה* Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, *הָרָאָה* Ps. 60:4 for *הָרָאָה* Jer. 19:11 for *הָרָאָה* Ps. 4:7 for *הָרָאָה*, § 3. 1. *a*, *הָרָאָה* Jer. 49:10 for *הָרָאָה* 1 Kin. 22:25, 2 Kin. 7:12 for *הָרָאָה* Job 8:21 for *הָרָאָה*.

2. Sometimes *א* remains, but the vowels are those of *לָא* forms, *הָרָאָה* Ps. 119:101 for *הָרָאָה* Eccl. 8:12, 9:18. Isa. 65:20 for *הָרָאָה* 1 Sam. 22:2, Isa. 24:2, *הָרָאָה* Eccl. 7:26, *הָרָאָה* 1 Kin. 9:11, Am. 4:2 Pi. pret. for *הָרָאָה* Ps. 143:3 for *הָרָאָה* Jer. 51:34 for *הָרָאָה* 2 Kin. 2:21 for *הָרָאָה* Jer. 51:9 for *הָרָאָה* Job 39:24 for *הָרָאָה* Deut. 28:59 Hiph. pret. for *הָרָאָה* Ps. 135:7 Hiph. part. const. for *הָרָאָה* from *הָרָאָה*; to which may be added *הָרָאָה* Ezek. 23:49, *הָרָאָה* Jer. 50:20, with *י* inserted as in *לָא* verbs.

Kal passive participle, e. g. גָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ē*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹת.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹת, occurring in all the species, is best explained by assuming ו to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רָאִה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאֵה, נָאֵהוּ, נָאֵהוּ, and the peculiar form, אָרַח Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָ for הֶ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted to conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in ו, will again form *e*. In the future this becomes *ē* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as ו, particu-

larly in prolonged or pausal forms, *הִסְתִּיר*, *הִסְתִּיר*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *גָּלַי* for *גָּלִי*, *תִּגְלִי* for *תִּגְלִי*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *ה*, § 86. *בָּלַת* for *בָּלִית*, to which is further appended the softened ending *ה*, thus *בָּלְתָה*, in pause *בָּלְתָה*.

a. The *ה* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *יְשִׁיעָה*, *עֲלִיעָה*, *אַרְמָה*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *ה* as hardened from *ה*, *בָּלְתָה* for *בָּלְתָה*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical *י* remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *גָּלִיָהּ*, *תִּגְלִיָהּ*, *נִגְלִיָהּ*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *גָּלָהּ* from *גָּלָהּ*, *יגְלֶהּ* from *יגְלֶהּ*, *הִגְלֶהּ* from *הִגְלֶהּ*. The preterite 3 fem. takes its simple form, e. g. *גָּלְתָהּ* or *גָּלְתָהּ*, and in pause *גָּלְתָהּ*.

§ 170. The Lamedh He verbs will be represented by *גָּלַהּ* to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּבְלָה
3 f.	בִּלְתָּה	נִבְלְתָה	בִּבְלְתָה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּבְלִיתָ
2 f.	בָּלִיתְ	נִבְלִיתְ	בִּבְלִיתְ
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּבְלִיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּבְלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּבְלִיתֶם
2 f.	בָּלִיתְן	נִבְלִיתְן	בִּבְלִיתְן
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּבְלִינוּ
INFIN. Absol.	בָּלָה	נִבְלָה	בִּבְלָה
Constr.	בִּלְוֹת	הִבְלֹת	בִּבְלֹת
FUT. 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ
2 m.	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ
2 f.	תִּבְלֶי	תִּבְלֶי	תִּבְלֶי
1 c.	אִבְלֶהָ	אִבְלֶהָ	אִבְלֶהָ
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלֶינָה	תִּבְלֶינָה	תִּבְלֶינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלֶינָה	תִּבְלֶינָה	תִּבְלֶינָה
1 c.	נִבְלֶהָ	נִבְלֶהָ	נִבְלֶהָ
IMPER. 2 m.	בָּלָה	הִבְלֶהָ	בִּבְלָה
2 f.	בָּלִי	הִבְלִי	בִּבְלִי
Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּבְלוּ
2 f.	בָּלֶינָה	הִבְלֶינָה	בִּבְלֶינָה
PART. Act.	בָּלָה		מִבְלָה
Pass.	בָּלִי	נִבְלָה	

HE VERBS.

[illegible]

hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רָבֵהּ Judg. 9:29. The radical י remains and rests in Hhirik in וְרָבִי (3 fem.) Jer. 3:6, in the Hiphil, תִּרְבֵּי (2 masc.) Jer. 18:23, and in the Kal imperative, רָבִי (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וְיִצְחָקֶיךָ Job 3:25, and once before ה paragogic, אֶהְיֶה Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁכֶּה Ps. 119:117, and the Hithpacl, נִשְׁתַּחֲוֶה Isa. 41:23. In a few instances י is restored as a quiescent before suffixes, וְיִחְיֶיךָ Hos. 6:2, וְיִחְיֶיךָ 1 Kin. 20:35, וְיִשְׁכְּבוּ Ps. 140:10 K^{ri}, אֶפְיָאֵם Deut. 32:26. Examples of the feminine plural: תִּשְׁלֶינָה, וְתִשְׁלֶינָה, תִּדְלֶינָה, תִּכְפֹּלֶינָה, תִּשְׁלֶינָה and תִּשְׁלֶינָה.

[illegible]

5. The passive participle drops the final **י** in **צָפֹרִי** Job 15: 22 for **צָפֹרִי** Job 41: 25 for **קִטְוִי**, and fem. plur. **נְשִׁוּוֹת** Isa. 3: 16 K'thibh (K'ri **נְשִׁוּוֹת**), **עֲשִׂוִּית** 1 Sam. 25: 18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hirik, though the former is more frequent, נָפְּרַת and נִפְּרַת, נִגְּלִית and נָגְלִית, נִשְׁמְרַת and נָשְׁמְרַת, נִפְּלִית and נָפְלִית.

2. Examples of the infinitive absolute: הִנֵּה, נִקְרָא, נִגְלָה. Construct: הִנֵּנִי and נִקְרָא, הִנֵּנִי and הִנֵּה, הִנֵּנִי and הִנֵּה; with suffixes, הִנֵּנִי, הִנֵּה, הִנֵּה; once as though it were a plural noun, הִנֵּנִי Ezek. 6:8, so the Kal infin., הִנֵּה Ezek. 16:31, once with a preposition, לִנְקָרָה Ex. 10:3.

3. Future apocopated and with Vav conversive: **וַיִּשְׁפָּט, וַיִּהְיֶה, וַיִּבְרָא**, and in one verb with Pattahh before **וַיִּשְׁפָּט, וַיִּהְיֶה, וַיִּבְרָא**, Gen. 7: 23, Ps. 109: 13, though some editions omit the Daghesh-forte in the former passage, thus making it a Kal future.

§ 174. 1. Piel: Two verbs, *נָאָה* to be becoming and *נָחָה* to draw (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite *נִצָּחַה* Ps. 93:5, *נִצָּחוּ* Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. *נִצְחָיוּ* Gen. 21:16. There are three examples of Hholem inserted after the first radical, § 92. *ב*, *נִצְחָה* Isa. 10:13 from *נִצָּחַה*, the *ו* being an orthographic equivalent for *ס*, § 3. 1. *a*, and in the infinitive, *נִצְחֹה* Isa. 59:13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, and *נִצְחִיתִי*, *נִצְחִיתָ*, *נִצְחִיתָה*, *נִצְחִיתִי*, *נִצְחִיתָ*, *נִצְחִיתָה* and *נִצְחִיתִי*.

3. Infinitive absolute: *נָחָה* and *נָחָה*, *נָחָה*, *נָחָה*, *נָחָה*. The construct always ends in ה with the exception of *נָחָה* also *נָחָה*, and *נָחָה* Hos. 6:9.

4. Future: in *נִצְחֶה* Isa. 16:9 from *נָחָה*, the second radical is doubled as י, § 153. 1, and the third appears as י, § 56. 3. *a*; *נִצְחֶה* Ex. 33:3 is for *נִצְחֶה*, § 63. 1. *b*. With Vav conversive: *נִצְחֶה*, *נִצְחֶה*, *נִצְחֶה*, *נִצְחֶה*, *נִצְחֶה*, *נִצְחֶה*, so in the first person singular. *נִצְחֶה*, *נִצְחֶה*; once Pattahh is lengthened to Kamets, *נִצְחֶה* 1 Sam. 21:14; so in pause, *נִצְחֶה* Prov. 25:9.

5. The imperative has Seghol in a single instance, *נָחָה* Judg. 9:29 and sometimes drops its final vowel *נָחָה*, *נָחָה*, *נָחָה*, *נָחָה*.

6. Pual infinitive construct with suffix: *נִצְחֶה* Ps. 132:1.

§ 175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, *הִנָּחָה* and *הִנָּחָה*, *הִנָּחָה*, *הִנָּחָה*, *הִנָּחָה*. Yodh may quiesce in Hhirik or Tsere, *הִנָּחִיתִי*, *הִנָּחִיתָ*, *הִנָּחִיתָה*. Yodh once remains as a quiescent in the 3 masc. sing., *הִנָּחִי* Isa. 53:10, and once in the 3 masc. plur., *הִנָּחִיו* Josh. 14:8 for *הִנָּחִיו*, § 62. 2.

2. The infinitive absolute has Kamets in *הִנָּחָה* by way of distinction from *הִנָּחָה* and *הִנָּחָה* Jer. 42:2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, *הִנָּחִי* Lev. 14:43; *הִנָּחִי* 2 Kin. 19:25 K'thibh is for *הִנָּחִי*.

3. The future, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, *נָחָה*, *נָחָה*, *נָחָה* from *נָחָה*, *נָחָה* from *נָחָה*, *נָחָה* from *נָחָה*; commonly, however, Seghol is inserted between the concurring consonants, *נָחָה* from *נָחָה*, § 111. 2. *a*, *נָחָה*, *נָחָה*, *נָחָה*, *נָחָה*, *נָחָה*, or Pattahh if one of the consonants is a guttural, *נָחָה*, *נָחָה*, *נָחָה*. Occasionally the final vowel remains, *נָחָה* 1 Kin. 16:17, 18:42, *נָחָה* Ezek. 23:19; once the radical י appears quiescing in Hhirik, *נָחָה* (2 masc. apoc. for *נָחָה*) Jer. 18:23. The retention or rejection of the vowel is optional in the first person singular, *נָחָה*, *נָחָה*, *נָחָה* and *נָחָה* from *נָחָה*, *נָחָה* from *נָחָה*.

4. The imperative is sometimes abbreviated, *הִרְבֵּה* and *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה* (accent on the ultimate) Ps. 39: 14 is for *הִרְבֵּה*, the same word Isa. 6: 9 is from *הִרְבֵּה*, § 140. 5.

5. Hophal infinitive absolute: *הִרְבֵּה* Lev. 19: 20.

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *י*, *הִשְׁתַּחֲוֶה* to worship, fut. *יִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוֶהוּ*, infin. *הִשְׁתַּחֲוֶה*, and once with suff. *הִשְׁתַּחֲוֶהוּ* 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוֶה* Ezek. 8: 16, see § 90, page 120.

2. In the preterite *י* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִתְאַוִּיתִי*, *הִתְאַוִּיתָ*, *הִתְאַוִּיתָ*, *הִתְאַוִּיתָ*, *הִתְאַוִּיתָ*, *הִתְאַוִּיתָ*, *הִתְאַוִּיתָ*, *הִתְאַוִּיתָ*.

3. The future apocopated and with Vav conversive: *וַיִּתְּנֶם*, *וַיִּתְּנֶם*, *וַיִּתְּנֶם*, or with Kamets in the accented syllable, *וַיִּתְּנֶם*, *וַיִּתְּנֶם*, so always in pause, *וַיִּתְּנֶם*, *וַיִּתְּנֶם* Gen. 24: 65.

4. The shortened imperative: *הִתְּנֶם*, *הִתְּנֶם*.

§ 177. 1. *הָיָה* to be, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *לְהָיוֹת*, *לְהָיוֹת*, though without a prefix it is *הָיוֹת*, once *הָיוֹת* Ezek. 21: 15. The apocopated future *יִהְיֶה* (in pause *יִהְיֶה*) and with Vav conversive *וַיִּהְיֶה*, is for *יִהְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יִהְיֶה* Eccl. 11: 3, where the second radical appears as *י*, which it sometimes does in the imperative, *הָיָה* and *יִהְיֶה* Gen. 27: 29 or *יִהְיֶה* Job 37: 6, and in the participle *הָיָה* Neh. 6: 6, Eccl. 2: 22, fem. *הָיָה* Ex. 9: 3.

2. *חָיָה* to live. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יִחְיֶה*, with Vav conversive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, *חָיִי*, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: *חָיִי* Ex. 1: 16, or it may be explained as an Ayin doubled form with Dagheshe-forste omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָאָה* Ezek. 43: 27, *אָחָה* Isa. 21: 12, *נָשָׂא* Jer. 23: 39, *רָוָא* 2 Chron. 26: 15, *תָּבֵא* Prov. 1: 10 from *אָבָה*, *וַיִּתְּנֶם* Deut. 33: 21 from *אָבָה*, *וַיִּתְּנֶם* 2 Chron. 16: 12, *וַיִּתְּנֶם* Lam. 4: 1, *וַיִּתְּנֶם* 2 Kin. 25: 29, *וַיִּתְּנֶם* Eccl. 8: 1, *וַיִּתְּנֶם* 2 Sam. 21: 12 K'i for *תָּלַא*, *וַיִּתְּנֶם* Hos. 11: 7, Deut. 28: 66 for *תָּלַא*, § 56. 4, *וַיִּתְּנֶם* 2 Sam. 11: 21 from *וַיִּתְּנֶם*; the vowels are those of Lamedh Aleph verbs in *וַיִּתְּנֶם* Jer. 3: 22 for *וַיִּתְּנֶם* 1 Kin. 17: 14 for *וַיִּתְּנֶם*, *וַיִּתְּנֶם* Dan. 10: 14 for *וַיִּתְּנֶם*; and the full Lamedh Aleph form is adopted in *וַיִּתְּנֶם* Hos. 13: 15 for *וַיִּתְּנֶם*.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"ס and כ"ס will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ר and כ"ר the ר is invariably treated as a perfect consonant, and the כ"ר peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"ס verb may appear with a ל"ה form, or an ע"ר verb with an ע"ה form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, סָכַח means *to shut up* or *restrain*, and סָכַח means *to be finished*: yet a few סָכַח forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from סָכַח, but assimilated in inflection to the סָכַח paradigm. On the other hand, קָרָא means *to call*, and קָרָא means *to meet*; but so many קָרָא forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that

meaning. The verb *to run* is ordinarily רוץ; but רוץ Ezek. 1: 14 is too remote from an ר"י form to be referred to that root; hence it is traced to another verb רוץ of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from טוב Kal pret. *to fear*, the fut. and imper. from טוב Kal pret. and inf. *to spit*, fut. from טוב Kal pret. and inf. *to break or disperse*, fut. and imp. from טוב Kal pret. *to be alienated*, fut. from טוב K. pret. *to be a prince*, fut. from טוב Kal pret. and inf. *to be many*, fut. from טוב which is used throughout the species; חם Kal fut. *to be hot*, pret. and inf. from חם, which is also used in the future; נָצַח *to counsel*, borrows its Kal imper. from נָצַח; קוץ Kal fut. *to awake*, pret. from the Hiphil of קוץ, which is also used in inf. imper. and fut.; נָצַח *to place*, the reflexive is expressed by נָצַח from נָצַח; שָׁתָה *to drink*, the causative is שָׁתָה from שָׁתָה; הָבִישׁ from הָבִישׁ is used as the causative of הָבִישׁ *to be ashamed*, as well as הָבִישׁ; הָלַךְ *to go*, derives many of its forms from הָלַךְ; רָחַב *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פָּרַשׁ *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. פָּרַשׁ *he*

shall waste it, Ps. 80 : 14. Pual pret. *הִשְׁפִּיץ* *it freshened*, Job 33 : 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to *הִשְׁפִּיץ*; part. *מִשְׁפִּיץ* *scaled off* or *resembling scales*, Ex. 16 : 14, *מְבֻרָבֵל* *clothed*, 1 Chron. 15 : 27. Hiphil pret. *הִתְאַזְּרוּ* *they stank*, Isa. 19 : 6 for *הִתְאַזְּרוּ* as *נִתְמָרָה* for *נִתְמָרָה*, derived from *אֶזַר* *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from *זָרַח*, § 94. *a*, comp. Alexander in loc.; fut. *אֶשְׁמְאִלָּה* *I will turn to the left*, Gen. 13 : 9; *תִּשְׁמְאִלָּה* Isa. 30 : 21, part. *מִשְׁמְאִלָּה* 1 Chron. 12 : 2 from *טֶמְאָל* *the left hand*, elsewhere reduced to a trilateral by the rejection of *א*, *כְּתִשְׁמִירָה* 2 Sam. 14 : 19, *הִשְׁמִילָה* Ezek. 21 : 21. To these may be added the form, which occurs several times in the K'thîbh *מִהַצְרִיר* 1 Chron. 15 : 24, etc., and *מִהַצְרִיר* 2 Chron. 5 : 12, for which the K'ri substitutes *מִהַצְרִיר* or *מִהַצְרִיר*. As it is a denominative from *הִצְרִירָה* *a trumpet*, it has been suspected that the form first mentioned should be pointed *מִהַצְרִיר*; the other, if a genuine reading, is probably to be read *כְּתִשְׁמִירָה*.

NOUNS.

THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אָב *father*, אֶרֶץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מֶלֶךְ *to reign*, and מֶלֶךְ *king* from the root מִלַּךְ. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מֶלֶךְ *king* may be said to be derived from the root מִלַּךְ *to reign*, that is, it is derived from the root מִלַּךְ of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the trilateral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Trilateral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קָטֵל, קָטִיל, קָטִיל, קָטִיל, or to the first, קָטֵל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattah is assimilated, § 63. 2. *a*, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *i*, *o*, and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, מִצָּט *a little prop. paucity*; דְּבִשׁ *honey*; אָדָם *man*; *ā*, אֲזָל *strength*; כָּתָב *writing*; שְׁאָר *residue*; *ē*, שֵׁשׁ *shoulder*; סִיָּה *bush*; *ō*, רָעַל *howling*; כָּאֵב *grief*; אֲזַב *a wolf*; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol אֲנִי *a valley*, אֲנוּ *vanity*; חַטָּא *sin*; זֵרָה *spikenard*; אֲמִתּוּ *truth*. Kamets is only found before Vav, § 63. 2. *a*, מִיָּד, and in pause, § 65, אֲדָם, אֲדָם.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, אֶצְבֵּעַ *finger* for אֶצְבֵּעַ, אֶצְבֵּעַ *lattice*, אֶצְבֵּעַ *bell*, אֶצְבֵּעַ and אֶצְבֵּעַ *arm*, אֶצְבֵּעַ and אֶצְבֵּעַ *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶמְלִי *emptiness*, שְׁבִיב *bereavement*, עֲזָרָה *strength*, יָמִינָה *righteousness*, עֲזָרָה *help*, גְּדֻלָּה *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, אֲדָר *lord* from אָדָם *to be mighty*, אֲנָשׁ *man* from אָנֹשׁ *to be sick*, גְּבִיל *boundary*, חֲסֵף *libation prop. pouring out*, עֲמֵק *valley prop. depth*, חֲמִץ *vinegar prop. sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. אֲדָר and אֲדָר *man*, אֲנָשׁ

and נִצָּח *plant*, פָּלַח and בְּלִיא *prison*, בָּהֶן and בָּחוּן *thumb*, נֹהַר and נִגְהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָנַל and קָנְנָה, § 87, קָנְנָי and קָנְנָם. (4.) The fact that Segholates may arise alike from קָנַל and קָנְנָה, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramaean, and both to the Hebrew Segholates, e. g. שֶׁבַע *servant*, Aram. שֶׁבַר, Arab. عَبَدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א roots. Aleph, as a first radical, sometimes receives a long vowel (א) instead of Sh'va (א), § 60. 3. c, אֱמִינָה *fidelity* for אִמְיִן, אֶזְרוֹר *girdle* for אִזְרוֹר.

ג Guttural and ל Guttural. If the third radical be a guttural, Pattahh is substituted for the 'auxiliary Seghol. § 61. 2, בְּטַח *confidence*, שָׁמַע *hearing*, גָּבַה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נָעַר *young man*, נָעַר *youth*, פָּחַד *fear* but אָהַל *tent*, לָחֶם *bread*.

פ and פ roots. A vowelless פ or פ is in a few instances rejected from the beginning of a word, § 53. 2. a, פָּרוּץ *produce* for פָּרוּץ, פָּמִיד *familiarity* for פָּמִיד, פָּמִיד *elevation* for פָּמִיד, פָּמִיד *lamentation* for פָּמִיד, particularly in feminines and secondary derivatives; thus, פָּמִיד, פָּמִיד, פָּמִיד drop an initial Yodh, and קָנְנָה, קָנְנָה an initial Nun. Nun may also experience assimilation when it is a second radical, אָנַח *anger* for אָנַח, בָּיִם *cup* for בָּיִם.

נ and נ roots. In Segholates נ is preceded by Kamets נָ (according to Kimchi נָ in Ezek. 28: 18) *wickedness*, מִדְּבָר *midst*, unless the last radical is a guttural, רָחַב *space*; נ is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינַי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרַב *brand* for בָּרַב, אִי *island* for אִי, רָוַי *watering* for רָוַי, § 53. 3.

ה roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סָבָה *bush*, בָּכָה *weeping*, חָשָׁה *thought*. When נ appears as the radical, it prefers the form בָּכִי *weeping*, פְּרִי *fruit*, כֶּסֶף *vessel*; נ retains its consonantal character in חֶמֶד *winter*, חֶמֶד *quail*, or it may be changed to its cognate vowel ā, which combines with the preceding ā to form ō, § 62. 1, דָּיו (for d'yaū) *ink*, אֵלֶּה *antelope*. In Segholates נ quiesces in Shurek, § 57. 2. (4), שָׂוָה *swimming* for שָׂוָה, שָׂוָה *emptiness*; the lexicon of Gesenius contains the forms מָלָה *garment*, מָלָה *end*, מָלָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מָלָה, מָלָה, מָלָה.

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cipal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטיל, קטול, קטול.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in קטן verbs they have superseded the regular formation, § 153. 1. קטן for קטן. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, קטן *Abib, the time of ears of corn*, קטן *ingathering* prop. *the being gathered*, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones, קטן *great*, קטן *growing great*; קטן *strong*, קטן *becoming strong*; קטן *near*, קטן *approaching*; קטן *remote*, קטן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קטן *long*, קטן *round*, קטן *deep*, קטן *high*; קטן *red*, קטן *spotted*, קטן *speckled*, קטן *green*, קטן *striped*, קטן *white*, קטן *bay*, קטן *black*; קטן *sweet*, קטן *pure*, קטן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קטן *thirsty*, קטן *hungry*, קטן *sated*, קטן *weary*, קטן *grieving*, קטן *desiring*, קטן *fearing*, קטן *exulting*.

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קטן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קטן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קטן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with \bar{i} , in which the radical \bar{i} quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant א, § 16. 1, *pure*,

or with *a* which combines with it to form *ē*, שָׂדֶה *field*, רֵעָה *fair*, גֹּאֲזָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דִּגָּה, מָרְקָה *mark* for מִרְקָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בִּנְיָה, פֶּה *mouth* for פִּיָּה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מְנִי *meek*, or *ē*, שְׁנִי *secure*.

3. The main vowel in the penult.

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוֹטֵל, קִיטֵל, קִיטֶל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוֹתֶם הַחֶם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׂוֹקֵל *fox* prop. *digger*, מַרְבֵּךְ *hammer* prop. *pounder*, הַיֵּלֶל *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חֹבֵל *sailor* prop. *rope-handler*, חוֹבֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, בּוֹבֵס *fuller*, כֹּהֵן *priest*, כֹּבֵשׁ *vine-dresser*, סוֹחֵר *merchant*, סוֹבֵר *scribe*, רוֹבֵל *trafficker*, רֹעֶה *shepherd*, רֹפֵא *physician*, רֹכֵחַ *dealer* in *unguents*, רֹקֵם *embroiderer*, שֹׁמֵר *watchman*, שׂוֹמֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesth-forte conservative, עוֹנֵב and עוֹבֵב *pipe*, גּוֹמֵץ *pit*.

c. *ע" roots.* The contraction of *ע" roots* and the quiescence of *ע" roots*, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from *ע" roots* are סֵב, סֵב, סֵב, סֵב, §183. *b.* Of these סֵב = סֵבֶב belongs to the monosyllabic formation, and is chiefly used of abstracts, טָהוֹר *purity*, רֵב *multitude*, חֵס *integrity*, יֵל *yoke*; and סֵב = סֵבֶב to the first species of dissyllables, embracing adjectives and concrete nouns, מֵקֵץ *perfect*, מֵגֵץ *feast*; while סֵב and סֵב may arise indifferently from either, מֵקֵץ *rottenness* is an abstract noun for מֵקֵץ, but טֵדֵר *tender* is an adjective for טֵדֵר, Kamets being compressed to Pattahh before the doubled letter, comp. §135. 3; לֵב *heart* is for the dissyllable לֵבֶב, but חֵן *favour* for the monosyllable חֵן.

ע" and ע" roots. Nouns from quiescent *ע" roots* and *ע" roots* may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, לֵב *strife*, טוֹב *goodness*, the first pair

to the first species of dissyllables, רֵשׁ *poor*, וָדָר *proud*, אֱלֹהִים *God* prop. *the mighty one*, and the second pair may belong to either, חֵרֶשׁ = חֵרֶשׁ *poverty*, רֵיקָן *empty*, אֶזְרָא = אֶזְרָא *strength*, טוֹב = טוֹב *good*.

CLASS II.—*Nouns with reduplicated radicals.*

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ä* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֵלְשׁ *very weak*, פִּנְיָה *seeing* prop. (having eyes) *wide open*, יָדוּקָה *righteous*, גִּבּוֹר *mighty man*, מְלֵיךְ *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. *a*, אֶזְרָא *husbandman*, דִּיג *fisherman*, דִּין *judge*, חֹרֶשׁ (= חֹרֶשׁ) *workman*, מִבְּחָה *cook*, מִבְּחָה *seaman* (from מִלַּח *salt*), סֹבֵל *bearer of burdens*, צֹדֵק *hunter*, קֹשֶׁת *bowman*, גָּזֵב *thief*, not a mere equivalent to גּוֹזֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קֵטַל is applied to deformities and defects, physical or moral, אֵבֶם *dumb*, גִּבְעֹן *hump-backed*, חֵרֶשׁ (= חֵרֶשׁ) *deaf*, בִּיָּר *blind*, פֶּסֶח *lame*, קַלְהָה *bald*, נִקְשָׁה *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a*, קִמְזוּשׁ and קִמְזוּשׁ *nettle* prop. *badly pricking*, קִיטוֹר *smoke*, טִיחֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, בִּירוֹד *spark*, בִּירוֹד *battle*, נִיצוֹן *spark*.

d. The following double the third radical in place of the second, פִּרְחָה *brood*, קִינָה *green*, שָׁאֵן *quiet*, נִאֲמָה *comely* from נִאֲמָה, the last radical appearing as ו, § 169, אֶמְלֵל *feeble*, where the long vowel Tseré is inserted to prevent the concurrence of consonants.

e. עֵצ and more rarely עֵר roots reduplicate the biliteral formed by their contraction, גִּלְגָּל and גִּלְגָּל *wheel* prop. *roller*, חִתְחִית *frightful*, גִּירָה *girt*, קִדְקִיד *crown of the head* prop. *dividing* (the hair); so fem. חֲדָה *severe pain*, נִלְכָּה *casting down*, גִּלְגָּה *skull*, and plur. סִלְסִילוֹת *baskets*, תְּנִימָה *turning*

upside down from $\text{נָזַח} = \text{נָזַח}$ (sing. לִזְזָח) *loops* and לִזְזָח (sing. probably $\text{לִזְזָח} = \text{לִזְזָח}$) *winding stairs* from $\text{לָזַח} = \text{לָזַח}$; a root לָזַח is need- lessly assumed by Gesenius. Sometimes the harsh concurrence of con- sonants is prevented by the insertion of a long vowel, צִלְצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, עָרָעַר and עָרָעַר *stark naked, totally destitute*, קָלָקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כֹּזֶב *star* for כִּזְבָּב *bands* worn on the forehead for כִּזְבָּב (with the ending וֶן added) *ignominy* for כִּזְבָּב *Babylon* for בִּלְבָּל , or its assimilation to the succeeding consonant, בִּקָּר *something circular, a circuit* for בִּקָּר . The second member of the redu- plication suffers contraction or change in שִׁרְשָׁה *chain* for שִׁרְשָׁה and קִרְבַּי *floor* for קִרְבַּי .

2. Abstracts are formed with a doubled middle radical by giving \bar{u} to the second syllable and \bar{i} to the first, הָבַק *folding the hands*, שָׁלוֹם *retribution*, שִׁקְיוֹן *abomination*, and in the plural כְּפָרִים *atonement*, פְּקֻדִּים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִתְהַוָּה *melting* from הָוָה , הִתְהַוָּה *cessation* from the וָו root פָּוַג , Niphal נִפְתָּלוֹם *wrestlings*: נִחְמוּמִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. נָעַר roots reduplicate the biliteral to which they are contracted, תְּהַרְהַר *inflammation*, תְּשַׁשְׁשִׁים *delight*.

c. A few roots, which are either נָו or טָו guttural, or have a liquid for their third letter, double the last radical with \bar{u} in the final syllable, נִשְׁצִיץ *thorn-hedge*, פָּארוֹר (= פָּארוֹר) *ruddy glow*, תְּמָרוֹרִים *upright columns* designed for way-marks, שִׁרְיוֹרָה *horror*, נִשְׁוִיפִים *adulteries*, גִּבְזִים *ridges*, also with \bar{o} or \bar{z} in the last syllable, נִיחָח *acquiescence*, נִחְלָל *pasture*, שִׁנְיָר *shower*, שִׁנְיָר *obscuration*, שִׁפְרִיר (K'thibh שִׁפְרִיר) *tapestry*, חִבְלִיר whence חִבְלִיר *dark*. The concurrence of consonants is relieved in שִׁבְלִיר (in some editions) *snail* by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּתִיחָה *complete opening*, יְפִיפִיָּה *very beautiful*, or more particularly repeti- tion, הִשְׁכָּפָּה *twisted* prop. *turning again and again*, הִלְקָק *slippery*, עָקָק *crooked*, פְּתָלָל *perverse*, אִסְפָּסָה *mixed multi- tude* prop. *gathered here and there*, חִבְרָבוֹת *spots or stripes*, הַפְּרָפְרוֹת *moles* prop. *incessant diggers*. As energy is con- sumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָדָם *reddish*, יִרְקָק *greenish*, שְׁחָחָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הִנְצִיחַ *trumpet* for הִנְצִיחַ, and probably גִּזְאוֹל Lev. 16:8 for גִּזְלוֹל.

b. פִּי roots drop their initial radical, הִתְהַבֵּר *gifts* from יָהֵב, אֶצְאָאִים *offspring*, *issue* from יָצָא.

CLASS III.—*Nouns formed by prefixes.*

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲבִיב *utterly deceitful*, אֲבִיב *violent*, אֲיִתָן (= אֲיִתָן) *perennial*, אֲזִנָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשֻׁמָּךְ *exceedingly gross or thick* (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזַכָּרָה *memorial*, אֲהַרָה *declaration*.

a. This form corresponds with أَفْعَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִרְבֵּה (= אִרְבֵּה) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כּוּל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמָעוּ Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הִצִּילָה *deliverance* from יָצַל, הִנָּחָה *grant of rest* (= הִנָּחָה) from נָחָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מִסְבֵּב, תְּבִלָּל, תְּאִשִּׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before \bar{e} , \bar{z} , and \bar{u} , and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, כֶּאֱכַל *food*, בָּצַעַת *planting*, בִּשּׁוּר *saw*, הַחֲבִיס *a species of bird*, יִהְיֶה־לָּהּ *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} , § 63. 1. *b.* מְהַלְקֵר *depth*, מְרֻבָּב *chariot*, מְלַקְחִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִשְׁקָוָה , מִלְקוּשׁ , מִסְפָּר , מִסְכֵּן , מִזְבֵּחַ . A few words have \bar{a} in the ultimate, מְהַלְלָה *harp*, מְהַנֵּק *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, מְהַלְלֵשׁ Ex. 15: 17, מְהַרְרֵם Job 9: 18, מְהַרְרֹחַ Joel 1: 17.

b. " *roots.* The first radical appears as ר resting in Hhirik or Tsere, רִיחַוֵּשׁ and רִיחֵשׁ *reclitute*, רִיחֹשׁ *new wine*, רִיחֹן *south*, or as ו resting in Hholem or Shurek, בּוֹדֵל *appointed time*, בּוֹסֵר *correction*, הוֹשֵׁב *sojourner*, הוֹגָה *sorrow*. In a few instances it is rejected, הָבֵל *world*, or assimilated to the following radical, בִּדְעַת *bed*, בִּדְעַת *knowledge*.

" *and* " *roots.* The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּד *citadel*, מִחָם *sound place*, מִחֹם *ocean*, מִיָּוִם *living thing*, or more commonly a pretonic Kamets or Tsere, מִאֹר *luminary*, מִדֹּן , מִדֹּן , מִדֹּן *strife*, מִרוּץ *race*, מִרִּיב *adversary*. The feminine form is almost always adopted after ת , הַשְׁוֹתָהּ *salvation*, הַרְוֹתָהּ *oblation*.

" *roots.* The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \bar{a} , \bar{e} or \bar{o} , § 61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* מִלְחָמָה *tribute* for מִלְחָם *bitterness* for מִלְחָר , מִחֲבֵל *defilement* for מִחַבֵּל , מִחָה *fear* for מִחָה *mast* for מִחָן ; more frequently it receives a pretonic Kamets or Tsere, מִסָּה *covering*, מִגֵּן *shield*, מִצְוֵה *fortress*, מִצָּר *anguish*. In מִשָּׁק *ruming*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. ת is almost always followed by the feminine ending, הַהֲלָהָה *folly*, הַהֲבִלָה *beginning*, הַהֲפָלָה *prayer*.

" *roots.* The ultimate has ה , מִרְחָה *disease*, מִרְעָה *pasture*, which is apocopated in a few words, מִלְּעַל *lifting up*, מִלְּעַל *higher part*, מִלְּעַל and מִלְּעַל *on account of*, and always disappears before the feminine ending ה . § 62. 2. *c.* מִשְׁעָלָה *ascent*, מִצְוָה *commandment*, מִתְקָה *hope*, מִתְקָה *weariness*. Before the feminine termination ת the final radical appears as quiescent ר or ו , מִתְרַבֵּית *interest*, מִתְרַבֵּית *whoredom*, מִתְחַנֵּחַ *encamping*, מִתְחַנֵּחַ *pasture*. Yodh is retained as a consonant after \bar{u} , מִתְחַלֵּים *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מָה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ , and a few substantives, מִשְׁפָּל *didactic psalm* prop. *instructor*, מִפָּל (from נָפַל) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, מִמְכָּת *key* from

פָּתַח *to open*, מִלְמִיד *goad* from לָמַד *to learn*, מִשּׁוּר *saw* from נָשַׁר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִלְבֵּן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מִדָּוָה *sickness*, מִשְׁגָּה *error*, מִיִּשְׁרָיִם *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָּה *overturning*, מִשְׁאוֹרוֹ Ezek. 17:9, § 166.2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטֵל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִמְּאָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקוֹחַ *booty* from לָקַח *to take*, מִשְׁמֵנִים *fat things* from שָׂמֵן *to be fat*, מִצָּעַר *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מְאֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מִצָּדֵק *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold or for sale*; מַמְלָכָה *royal authority and kingdom*; מוֹצֵא *the act, place, and time of going forth and that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling as well as they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפֶתָח *Jephtha*, but rarely in forming appellatives, חֵרִיב *adversary* prop. *contender*, חֹסֵר *apostate* prop. *departer*, חֹלֵט *bag* prop. *gatherer*, חַיִּים *living thing* prop. *that (which) stands*, חֵצֶה *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹר *oak* prop. *that (which) endures*, תִּכְלִיף *cloak* prop. *that (which) wraps up*, תַּפְוִר *furnace* prop. *that (which) burns*, תַּפְיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תִּמְרוֹר *bitterness*, תַּעֲנוּג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תּוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאָרָה *beauty*, תְּרֻמָּה *fraud*.

CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֵי *last* from אַחֲרֵי *after*, רִאשׁוֹן *first* from ראש *head*, תְּיָבִין *middle* from תָּבֵן *midst*, נְחֹשֶׁתַּן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲדָוִין *poor*, עֲלִיִּין *most high*, אֲלֻמִּין *widowed*.

2. Abstract substantives, the most common form of which is קִטְלִין, e. g. עִקְרוֹן *blindness*, בִּטְחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָוִין *paleness*, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָקָן *destruction*, מְדוֹנָן *dominion*, כְּשָׁרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination ךֿן has been thought to be intensive, שַׁבָּת *sabbath*, שַׁבְּחִין *a great sabbath*, יָדָן *proud*, יָדָיוֹן *exceedingly proud*, and once diminutive אִישׁ *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֵשׁוּרוּן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination ךֿן has no further meaning than to make of the word a proper name, comp. זֶבְלוֹן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, גִּרְיוֹן *axe*, צַפֶּרֶן *nail*.

c. A few words are formed by appending ם, e. g. רַנְּסוֹם and פִּרְיוֹן *ransom*, לָדָם *ladder* from כָּלַל *to lift up*, סוֹדֵר *sacred scribe* from חָרַט *stylus*, דְּרוֹם *south* from הָרַר *to shine*; or ל, e. g. בִּרְמָל *garden* from בָּרֶם *vineyard*, גִּבְעֹל *calyx or cup of a flower* from גָּבִיעַ *cup*, קָרָס *ankle* from אָרַס *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, חֲרָפַל *thick darkness* from חָרַף *cloud*, בִּרְזָל *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פִּלְשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, כֹּהֲנִי *Kohathite*, גֶּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צַפְיָנִי *northerner*, נִכְרִי *foreigner*, כִּפְרִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲבִזְרִי and אֲבִזָּר *violent*, אֲיָלִי and אֲיָל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנַי *front* from לְפָנַי, § 62. 2.

a. The feminine ending ה is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בִּרְיָנִי *Beriite* from בִּרְיָנָה, or the old ending ה, takes its place, מַאֲכַתִּי *Maachathite* from מַאֲכַתָּה, or נ is inserted between the vowels, שֶׁלָּנִי *Shelanite* from שֶׁלָּה. Final י combines with the appended י into י, § 62. 2, לֵוִי *Levite* and לֵרִי *Shuuite and Shuni*.

b. In a very few instances י takes the place of י, e. g. הַיֵּזֵר *white stuffs*, הַיֵּזֶר *basket*, לֹחֶץ *loop*, and perhaps הַפְּצִיזִי, in a collective sense *windows*, הַשּׁוּפָרִי *uncovered*, כִּיָּלִי which Gesenius derives from כָּלַל and takes to mean *cunning*; if, however, it is derived from כָּלַל, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, תְּרָסָר *treasurer*, חֲרִמָּשׁ *sickle*, גִּלְמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דְּמָשֶׁק *damask*, חֲרָמֶל *frost*, כִּסְמִיד *vine blossom*, or preserved by the insertion of Daghash-forte, חֲרָמִישׁ *flint*, עֲכָבִישׁ

spider, פַּלְגָּשׁ and פִּלְגָּשׁ *concubine*. Occasionally the third radical has Daghesh-forte, בַּטְּלָה *bat*, סַפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, אֶפְרָחִי *frog*, שֶׁטֶטֶל *cloth*, אֶחָדִי *mule*, אֶחָדִי *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָה *shadow of death*, מְאִימָה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִימָה *worthlessness* prop. *no profit*, מְאֶפְלָה *darkness of Jehovah*, שֶׁלֶהֲבַתָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָכִים *Jehoiakim*, יְהוָה יִשְׁתַּבַּח *Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הָ or ת, e. g. קָטָל *masc.*, קָטְלָה or קָטַלְתָּ *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מַה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ה, which was either attached directly to the word, קָטַלְתָּ which, by § 61. 2, becomes קָטַלְתָּ, or added by means of the vowel a, קָטַלְתָּ or קָטַלְתָּ, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטַלְתָּ. The termination ה or ת is still found in a very few words, בְּרָקָה *emerald*, קָנָה *pelican*, שְׂפָחָה *company* 2 Kin. 9:17, מָחָרָה *tomorrow*, מִנָּה *portion*, קָצָה *end*, מִנְּחָה Josh. 13:13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, הִנֵּה Ps. 74:19 and נִגְיָה Ps. 61:1, have been cited as additional examples, but these are in the construct state, which always preserves the original ה final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, וְשִׁנְיָה, וְשִׁנְיָה, וְשִׁנְיָה.

c. The feminine ending הָ receives the accent and is thus readily dis-

tinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בָּרָרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, תְּהָרָה *destruction* Ezek. 7:25, רֶחָמָה *vulture* Deut. 14:17, שָׁפָלָה *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in תִּבְּרָא *threshing* Jer. 50:11, תִּבְּרָא *terror* Isa. 19:17, תִּבְּרָא *wrath* Dan. 11:44, לִיִּנָּה *lioness* Ezek. 19:2, מִטְּרָה *mark* Lam. 3:12, מִרְּרָה *bitter* Ruth 1:20, קֶרְחָה *baldness* Ezek. 27:31, שֵׁנָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be אָרָה *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אָרָה cognate to אָרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is תָּ ; an intermediate form in e appears in זִנְיָה Isa. 59:5 and מִטְּנָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, καλόν, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is ה prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother*. אִשָּׁה *she-ass*. פְּדִינָה *concubine*. מַלְכָּה *queen*.

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזן <i>ear</i> .	זְרוֹעַ <i>arm</i> .	כַּף <i>palm</i> .	קֶרֶן <i>horn</i> .
אֶצְבָּע <i>finger</i> .	יָד <i>hand</i> .	כַּתֵּף <i>shoulder</i> .	רֶגֶל <i>foot</i> .
בֶּהֶן <i>thumb</i> .	רֵגֶל <i>thigh</i> .	עֵינַיִם <i>eye</i> .	שֵׁן <i>tooth</i> .
בִּרְךָ <i>knee</i> .	כַּנֵּף <i>wing</i> .	צִידָה <i>side</i> .	שׁוֹק <i>leg</i> .

The following nouns are also feminine :

אֵת <i>brazier</i> .	כּוֹס <i>cup</i> .	גְּדֵי <i>Great Bear</i> .	צֶהָר <i>light</i> .
אֲשָׁר <i>footstep</i> .	כֶּלֶךְ <i>circuit</i> .	כִּרְשִׁי <i>couch</i> .	צִלָּה <i>side</i> .
בְּיָר <i>well</i> .	לְהָא <i>brightness</i> .	מְשָׁחָה <i>workmanship</i> .	רְבֹאֵה <i>myriad</i> .
בֶּטֶן <i>belly</i> .	נֶעַל <i>shoe</i> .	פֶּתַח <i>morsel</i> .	תֵּבֵל <i>world</i> .
חֶרֶב <i>sword</i> .	עִיר <i>city</i> .		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן <i>stone</i> .	דֶּרֶךְ <i>way</i> .	* מִבְצָר <i>fortress</i> .	† זְמַן <i>time (repetition)</i> .
* אֹר <i>light</i> .	* הֵיכָל <i>temple</i> .	* מִזְבֵּחַ <i>altar</i> .	
אוֹת <i>sign</i> .	* הַמִּון <i>multitude</i> .	מַחֲנֶה <i>camp</i> .	צָפוֹן <i>north</i> .
אֲוִי <i>fleet</i> .	זָקָן <i>beard</i> .	* מַטֵּה <i>rod</i> .	קֹשֶׁת <i>bow</i> .
אֲרוֹן <i>ark</i> .	חַלּוֹן <i>window</i> .	* מָקוֹם <i>place</i> .	† רוּחַ <i>spirit</i> .
אֶרֶץ <i>path</i> .	חֹדֶר <i>court</i> .	נְחֹשֶׁת <i>brass</i> .	† רֹחֵב <i>street</i> .
† אֶרֶץ <i>earth</i> .	יּוֹבֵל <i>jubilee</i> .	† נֶפֶשׁ <i>soul</i> .	* רֶחֶם <i>womb</i> .
† אֵשׁ <i>fire</i> .	† יְמִין <i>right hand</i> .	סִיר <i>pot</i> .	* רֶחֶם <i>juniper</i> .
* בְּגָד <i>garment</i> .	יָתֵד <i>peg</i> .	† טֶלֶת <i>flour</i> .	שְׂאֵל <i>hell</i> .
* בַּיִת <i>house</i> .	* כְּבוֹד <i>glory</i> .	עָבֹל <i>cloud</i> .	* שֵׁבֶט <i>sceptre</i> .
בֵּיר <i>wall</i> .	בַּר <i>pail</i> .	* עָם <i>people</i> .	שַׁבָּת <i>sabbath</i> .
בִּירָא <i>valley</i> .	* כַּרְם <i>vineyard</i> .	† עֶצֶם <i>bone</i> .	שֶׁמֶשׁ <i>sun</i> .
גֶּן <i>garden</i> .	* לֵב <i>heart</i> .	עֶרֶב <i>evening</i> .	שַׁעַר <i>gate</i> .
† גֶּפֶן <i>vine</i> .	לֶחֶם <i>bread</i> .	† עֵת <i>time (duration)</i> .	תְּהוֹם <i>ocean</i> .
* גֶּרֶן <i>threshing-floor</i> .	† לְשׁוֹן <i>tongue</i> .		* מִזְמָן <i>south</i> .
	* מַאֲכָל <i>food</i> .	* פָּנִים <i>face</i> .	* מַחֲרֵץ <i>razor</i> .
† דֶּלֶת <i>door</i> .			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *פר* *lullock*, *פרה* *heifer*, *גִּבְלָה* *calf*, fem. *גִּבְלָה* *lamb*, fem. *בִּבְטָה*, or being represented by a word of different radicals, *חֲמוֹר* *ass*, fem. *אֲחוּר*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *גִּבְלָה* *camel*, *בָּקָר* *cattle*, *צִפּוֹר* *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כֶּלֶב* *dog*, *זֶלֶב* *wolf*, *שׁוֹר* *ox*, are masculine, *אֲרֶנֶת* *hare*, *יוֹנָה* *dove*, *רֹחֵל* *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֲדוֹם* *Edom*, *מוֹאָב* *Moab*, *יְהוּדָה* *Judah*, *מִצְרַיִם* *Egypt*, *כַּשְׁדִּיִּים* *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פָּחוּה* *governor*, *בָּתָּה* *colleague*, *קְהָלָה* *preacher*, and of collectives (comp. *humanity* for *man-kind*), *דָּג* *a fish*, *דָּגָה* *fish*, *עָנָן* *a cloud*, *עָנָנִים* *clouds*, *עֵץ* *a tree*, *עֵצָה* *timber*, *אֹרֵחַ* *a traveller*, *אֹרְחוֹת* *caravan*, *צִלְעָה* *Zeph. 3:19* *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* *wickedness*, distinguished by Ewald as *τὸ ἁδίκον* and *ἁδικία*, *תּוֹשָׁה* *shame*, *נִצְיָה* *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, *צְדָקָה* *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צֶדֶק* *rightness*, *אֲפָלָה* *darkness*, equivalent to *אֶפֶל*, *נִגְהָה* (= *נִגְהָה*) *brightness*, *יִשׁוּעָה* (= *יִשׁוּעַ*) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, *אֲפָלָה* *dark*, *אֲפָלָה* *the dark*, *τὸ σκεπτόν*, *יִשׁוּעָה* *the being saved* from *יִשׁוּעַ*, *פְּרִיָּלָה* *justice* from *פְּרִיָּל* *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* *king*, *מְלִיכָה* *kingly office* or *sway*, *נָבִיא* *prophet*, *נְבוּאָה* *prophecy*, *כֹּהֵן* *priest*, *כֹּהֲנָה* *priesthood* or *priestly duty*, *רֹכֵל* *merchant*, *רֹכֵלָה* *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, *נִיר* *blind*, *עִוְרָה* *blindness*, *גִּבַּת* *having a bald forehead*, *גִּבְתָּה* *baldness in front*, *חַטָּא* *sinner*, *חַטָּאָה* and *חַטָּאת* *sins*, *בְּחָה* *terror*, *קִלְסָה* *scoffing*, *חֲלָחָה* *anguish*, or to those which have a prefixed letter *מ*, *מִהֲפָכָה* *overthrow*, *מִדְּמִיָּה* *dominion*, *מִהוּסָה* *confusion*, or particularly *ח*, *חַטָּאת* *salvation*, *חַטָּאת* *testimony*, *חֲקָה* *hope*, *חַטָּאת* *weariness*.

(4) It is likewise added to forms in *י*, *פְּלִילָה* *judgment*, *עֲלִילָה* *workings*, *רֵאשִׁית* *beginning*, *אַחֲרִית* *end*, *שְׁאֵרִית* *remnant*, the termination *יה* being often found in place of *יה*, 2 Chron. 26:21 *K'ri* *חַפְּשִׁית* *K'thibh*, *disease* prop. *freedom* from duty, *חָפְשִׁי* *free*, *חֲכָלָה* *redness*, *חֲכָלִי* *red*, *מִרְרוּה* *bitterness*, *מִרְרִי* *bitter*, *בִּכְהָה* *heaviness*, *אַלְמָנוּה* *widowhood*, and occasionally *וה*, *חֲכָמָה* *wisdom*, *הוֹלָלָה* *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final *י* of the relative adjective, which thus passes into *י* and even to *י* in this abstract formation, and the old construct ending *י* and *י*. The further suggestion is here offered that both may not improbably be derived from the pronoun *היא*, which was originally of common gender, § 71. a (3). Thus, *חַיַּת הָאָרֶץ* Gen. 1:24 *beast of earth* is equivalent to *חַיַּת הָאָרֶץ* *beast viz. that of earth*, and *מִלְכֵי-אֶרֶץ* (which may be for *מִלְכֵי* as the plural ending *ים* for *הם*, § 199. e), is equivalent to *מִלְכֵי אֶרֶץ* *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, *יִשְׂרָאֵלִי* *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *i* which it has experienced at the end of the word, comp. § 101. 1. a. *אַלְמָנוּה* *widowhood* prop. *the state of a widow*, *חֲכָמָה* *wisdom* prop. *the quality belonging to the wise*. The rare instances in which the termination *יה* is superimposed upon *י*, viz.: *אֲבִירָה*, *קוֹמְמִיָּה*, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination *יה* or *יה* in abstracts derived from *ל"ה* roots is of a different origin from that just explained and must not be confounded with it; *י* or *י* is there the final radical softened to a vowel, § 163, as *שְׁבִיָּה* or *שְׁבִיָּה* *captivity* from *שָׁבָה* *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, *אֲרִי* *fleet*, *אֲרִיָּה* *ship*, *שֵׁנָה* *hair*, *שֵׁנָה* *a hair*, *עֲרִי* *swarm*, *דּוּרָה* *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, *אִם* *mother*, *אֲמָה* *metropolis*, *רֵגֶל* *thigh*, *רֵגְלָה* *hinder part, extremity*, *פֶּה* *palm* of the hand, *פֶּה* *palm-branch*, *מִצְחָה* *forehead*, *מִצְחָה* *greave*, *פֶּה* *mouth*, *פֶּה* *edge*.

§199. There are three numbers in Hebrew, the singular (לְשׁוֹן רְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, §11. 1. *a*, פְּרִצָּה Ezek. 31:8, בְּצָצָה Ezek. 47:11.

a. The masculine plural sometimes has ין instead of ים, e. g. מַלְאֲכֵי oftener than מַלְאֲכִים in the book of Job, מַלְאֲכֵי Prov. 31:3, רָצִין 2 Kin. 11:13, גִּידֵי Mic. 3:12, שְׁוֹמְרֵי Lam. 1:4, חַבְרֵי Ezek. 4:9, נָמִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כָּרִי 2 Kin. 11:4, כְּרָחִי, כְּרָחִי 2 Sam. 8:18, טָלִי 2 Sam. 23:8, and חֲצִי 1 Sam. 20:38 K'thibh (K'ri חֲצִי), are singulars used collectively; גִּמְי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְמוֹנֵי Cant. 8:2, are in the singular with the suffix of the first person; בָּנֵי Ps. 45:9 is not for בָּנִים *stringed instruments*, but is the poetic form of the preposition בֵּן *from*; כְּפָאֵי Ps. 22:17 is not for כְּפָרִים *piercing*, but is the noun אֶלִי with the preposition כ *like the lion*, §156. 3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14:5 and שְׁרֵי Judg. 5:15, are plurals with the suffix of the first person. In: הוֹרִי 2 Chron. 33:19, which is probably a proper name, and גִּבְרִי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שְׁרֵי = שְׁרֵה. הוֹרִי Isa. 19:9 is a singular with the formative ending י, §194. *b*. הוֹרִי Jer. 22:14 and הוֹרִי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for הוֹרִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for הוֹרִי, the diphthongal ē being resolved into ay, comp. §57. 2 (5). רָרִי Ezek. 13:18 is probably a dual for רָרִים, though it might be for the unabridged singular רָרִה, which, however, never occurs. The divine name שְׁרֵי *Almighty* is best explained as a singular; the name אֲדֹנֵי *Lord* is a plural of excellence, §201. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דָּלָת door pl. דְּלָתוֹת. So, כִּסֵּה pillow, קֹשֶׁת bow, טֵמְהָה trough, הַלֵּחַ spear, אֶלְמְנוּת widowhood, כְּרִיחָה divorce, תְּלִנְיָה whoredom, שֵׁפָה lip pl. שִׁפְחוֹת. To these must be added שְׂחִיחַ, provided it be derived from שָׁחַ in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַח, when the final ח will be a radical. See Alexander on Psalm 107:20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ים, §71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רִקְטָלוֹ or רִקְטָלוּ, §85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *i* or *e*, כֹּסִיִּים, חָמִים, אֲחָים: the Arabic has *ūna* for the nominative and *ina* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ים, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, §61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בְּתָה and כֹּס for כֹּנֶס, the resulting form will be חִי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ם, which is joined to words by the connecting vowel וי, may perhaps be related to מָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7:3; and the adverbial or adjective ending ם, or םִ may in like manner be referred to the same in its qualitative sense, comp. Ps. 8:5, so that חִי רִקְטָה *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܢܝܬܝܢ = יוֹיָם *interdiu*.

§200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, §197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take חִי in the plural, some feminines take ים, and some of each gender take indifferently ים or חִי.

a. The following masculine nouns form their plural by adding חִי: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	* אֶרֶץ path.	* גֶּרֶן threshing-	חֲזִיוֹן vision
כֶּלִּי bowl.	אַרְמוֹן palace.	פֶּלֶא floor.	חֲלֹמֶה dream.
אֵיבִי familiar	אַשְׁכָּל cluster.	הֶרְדֵּן goad.	חֲשִׁבוֹן invention.
spirit.	בֹּרֶךְ pit.	זָנָב tail.	חֲטָט handbreadth.
אֲזָזֶה treasure.	גָּג roof.	חֲדָד street.	כִּסֵּא throne.
* אֵיחָ sign.	גִּזְלָה lot.	חֶזֶן breast.	לִבְנֵה tablet.

לַיִל <i>night.</i>	בֹּתֵל <i>bottle.</i>	צִנְתָּר <i>tube.</i>	רְחוּק <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	שִׁלְחָן <i>table.</i>
מָטָר <i>rain.</i>	עוֹר <i>skin.</i>	צִדּוֹר <i>bundle.</i>	שֵׁם <i>name.</i>
מִדְשָׁר <i>tithe.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	טוֹפֵק <i>trumpet.</i>
* מִצֵּר <i>summit.</i>	עֵשֶׂב <i>herb.</i>	קִיר <i>wall.</i>	טֶמֶל <i>pillar.</i>
* מְקוֹם <i>place.</i>	פֶּהַר <i>leader.</i>	קָרֵב <i>war.</i>	* תְּהוֹם <i>deep.</i>
מַטֵּל <i>staff.</i>	* מַצָּא <i>host.</i>	* רְחוּב <i>street.</i>	

b. The following feminine nouns form their plural by adding ים : those marked thus (†) are sometimes masculine :

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	כֶּסֶם <i>spelt.</i>	פִּשְׁתָּה <i>flax.</i>
אַלֶּה <i>terebinth.</i>	דָּת <i>law.</i>	לִבְנָה <i>brick.</i>	פֶּחַ <i>morsel.</i>
אַלְמָנוּת <i>widowhood.</i>	זְמוּרָה <i>branch.</i>	מִלָּה <i>word.</i>	רֹחֵל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זְנוּת <i>whoredom.</i>	נִמְלָה <i>ant.</i>	שֶׁבֶר <i>barley.</i>
גְּחָלָה <i>coal.</i>	חֶטֶה <i>wheat.</i>	סָאָה <i>measure.</i>	שִׁלְפָּלָה <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁכָה <i>darkness.</i>	זֵה <i>she-goat.</i>	טַעֲמָה <i>acacia.</i>
הֶבֶלָה <i>fig-cake.</i>	יוֹנָה <i>dove.</i>	עִיר <i>city.</i>	תַּאֲנָה <i>fig.</i>
דְּבוּרָה <i>bee.</i>	† כֵּר <i>pitcher.</i>	פְּזִזָּה <i>concubine.</i>	

Also ביצִים *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either ים, or ות :

MASCULINE NOUNS.

אֵילָם <i>porch.</i>	לֵב <i>heart.</i>	מַדְיָן <i>delicacy.</i>	פְּרִץ <i>breach.</i>
אֵלִי <i>lion.</i>	מֵאֹר <i>light.</i>	מַדְיָן <i>fountain.</i>	צְוָאר <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קֶבֶר <i>grave.</i>
זֶבַח <i>sacrifice.</i>	מוֹסַד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קֶנֶה <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מוֹסֵד <i>bond.</i>	נָהָר <i>river.</i>	קֶרֶם <i>axe.</i>
יוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סֶבֶל <i>basin.</i>	שָׂדֶה <i>field.</i>
יָעַר <i>forest.</i>	מִזְרָק <i>bowl.</i>	עֲוֹן <i>iniquity.</i>	שָׁבוּעַ <i>week.</i>
מִיּוֹר <i>laver.</i>	מַכְאוֹב <i>pain.</i>	עָקֵב <i>heel.</i>	תִּשְׁנוּג <i>delight.</i>
כִּנּוֹר <i>harp.</i>	מַסְמֵר <i>nail.</i>		

FEMININE NOUNS.

אִירָמָה <i>terror.</i>	אַשְׁמִישָׁה <i>grape-cake.</i>	נֶעַל <i>shoe.</i>	פֶּרֶסָה <i>hoof.</i>
אַלְמָה <i>sheaf.</i>	אַשְׁתָּרָה <i>Astarte.</i>	עֲרָמָה <i>heap.</i>	שָׁנָה <i>year.</i>
אַמָּה <i>people.</i>	חֲרִיִּית <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלִיּוֹת, אֲהֻלִּים <i>aloes.</i>	חַלּוֹן <i>window.</i>	מִטָּה <i>rod.</i>	עָצָם <i>bone.</i>
בְּגָד <i>garment.</i>	חֲצֵר <i>court.</i>	נֶפֶשׁ <i>soul.</i>	עֵת <i>time.</i>
גֶּב <i>rim.</i>	כְּכָר <i>circle.</i>	סִר <i>thorn.</i>	פֶּה <i>foot.</i>
הֵיכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָבֹל <i>cloud.</i>	צֶלַע <i>side.</i>
זְרוֹעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֲבֹת <i>cord.</i>	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, *talents*, כֶּבֶדֹת of bread, round *loaves*; סִירִים *thorns*, סִירֹת *hooks*; עֲקָבִים *heels*, עֲקָבוֹת *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָבוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, רִצְּיִם *words* Job 4:4, נְדָבִים *ants* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנֹת *dwelling-places* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, עֲזָיִם *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹת was not the sign of the plural, comp. זָחוֹת *sister*, חָמוֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ח was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which בָּנִים assumes in the plural, comp. פְּרָעֹת *leaders*, קְהָלָה *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, כֹּוֹם *fowl*, עֲרֵב *birds of*

prey, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאֵן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, נִשְׁוֶה *salvation*, עִרְבָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face or faces*, שָׁמַיִם *heaven*, מְעֵי *bowels*, מְנוּחִים *men*, מְרֹאֲשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אֲהָבִים *love*, רַחֲמִים *mercy*, תַּחְבּוּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמֻנָה and אֱמֻנִים *fidelity*, גְּאֻלָּה and גְּאוּלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְצֻאָה and מְצֻאִים *setting of gems*.

b. The form קְטוּבִים is adopted by certain words which denote periods of human life, יְעָרְבִים *childhood*, יְנוּבִים *youth*, בְּחֻרִים *adolescence*, בתְּחֻלָּתָם *virginity*, פְּלִגְרוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱלֹהֵי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בְּרִיָּה Eccles. 12 : 1, גְּבוּרִים Eccles. 5 : 7, עֲשִׂיהָ Isa. 54 : 5, קְדוּשִׁים Hos. 12 : 1; also, אֱדֻלִּים (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרַפִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה reverting to its original form ה, § 196. *b*,
 הַ *hand* du. וְיָדַיְיךָ, דְּלֶמֶתְךָ *door* du. שְׁפָהְךָ *lip* du. שְׁפָתַיְיךָ.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹתַיְיךָ *ears*, אֲפָסֶיךָ *nostrils*, קַרְנוֹתַיְיךָ *horns*, כַּנְּפֵיךָ *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיְיךָ *pair of shoes*, מִאֲזֵנַיְיךָ *pair of scales*, מִלְּקָחַיְיךָ *pair of tongs*, דְּלָתַיְיךָ *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמֵיךָ *period of two days*, *biduum*, שָׁבָעִיךָ *two weeks*, *fortnight*, שְׁנָתַיְיךָ *two years*, *biennium*, סִמָּתַיְיךָ *two measures*, כֶּסֶּפֶיךָ *two talents*, דְּרָכַיְיךָ Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהָרַיְיךָ *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיְיךָ *two*, כְּפָלַיְיךָ *double*, מֵאָתַיְיךָ *two hundred*, אֲלָפַיְיךָ *two thousand*, רַבְּרָתַיְיךָ *two myriads*, שִׁבְעָתַיְיךָ *sevenfold*, כְּלָלַיְיךָ *of two sorts*.

5. A few abstracts, in which it expresses intensity, צָעֲזָתַיְיךָ *double-slothfulness*, מִרְבָּתַיְיךָ *double-rebellion*, צְהָרַיְיךָ *double-light*, i. e. *noon*, רְשָׁעֵיךָ *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְּפֵי Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְּפֵי Isa. 6 : 2 *six wings*,

זַיְנוֹתָם Zech. 3:9 *seven eyes*, וְכָל-בְּרָיִים וְכָל-יָדָיִם *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. *c.* קַרְנוֹת, קַרְנוֹת, *horns*, קַרְנוֹת, *horns* of the altar, כַּנְפֵּי, *wings*, קַנְפוֹת, *extremities*, כְּתֻפִּים, *shoulders*, כְּתֻפֵּי, *shoulder-pieces* of a garment, עֵינָיו, *eyes*, עֲיֻנוֹת, *fountains*, רַגְלָיו, *feet*, רַגְלִים, *times* prop. beats of the foot. In a few instances this distinction is neglected, טַפְתָּיִם and טַפְתָּו, *lips*, רִיבִים and רִיבֹה, *sides*, רַקְתָּיִם, *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת, *walls* of a city. חוֹמֹת, *double walls*, לִיחֹד, *boards*, לִחְתִּים, *double boarding* of a ship, גִּזְרֵתַיִם, name of a town in Judah, Josh. 15:36.

c. The words מַיִם, *water* and שָׁמַיִם, *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁמַיָּן Dan. 5:9 from the singular שָׁמַיָּא. In יְרוּשָׁלַיִם, *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְדַבֵּר, *speaking*.

Moabite, מוֹאבִּית *Moabites*, מוֹאבִּיִּם *finding* fem. מוֹצֵאת, חַשָּׂא *sinner*, חַשָּׂא *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה *broken* fem. נִשְׁבָּרָה, אֲדָמָה *reddish* fem. אֲדָמָה, הֹלֵךְ *going* fem. הֹלֶכֶת, גִּבּוֹר *master*, גִּבּוֹרָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֹצָה, נְחוֹשֶׁה and נְחוֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעָה, מְגִיעַ *touching* fem. מְגִיעָה.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of לָזַד, לָזַד and לָזַד verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה *daughter*, מַחֲנֶה for מַחֲנֶה *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָדָה *one*, 1 Kin. 1:15 for מְשִׁרְתָּה *ministering*, מַלְאָכָה Mal. 1:14 for מְשִׁחָה *corrupt*, מַחֲבֶה for מַחֲבֶה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ā* remains in תְּשִׁימָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶּת *Tanhumeth*. From אָח *brother*, חָם *father-in-law* are formed אחות *sister*, חֲמוּת *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. a; נִפְּלָאָה *difficult* Deut. 30:11 is for נִפְּלָאָה from נִפְּלָאָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and וּה, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מוֹת *dead* fem. מוֹתָה, pl. מוֹתִים; רִגְלָה *thigh* du. וְרַגְלֶיךָ, *complete* fem. שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going* fem. הֹלֵכָה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by טַפְלִים, רִבְעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵדָה Jer. 3:8, 11, מִשְׁפָּחָה Ex. 23:26, נִטְרָה Cant. 1:6, שְׁוֹמְרָה Isa. 54:1. and frequently with the pause accents, § 65, e. g. הוֹלְכָה Isa. 21:3, שְׁוֹמְרֵי Lam. 1:16, שְׁוֹמְרוֹת Isa. 49:8, אֲבִינָם Ex. 28:40, סְוִיָּים Gen. 19:11, 2 Kin. 6:18 (once with Tiphha), גְּטָפָים Isa. 2:20, פְּרִיָּים Eccles. 2:5, מוֹמְרוֹת Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. מִהְפָּכָה *overthrow*, מוֹעֲצוֹת *counsels*, תוֹעֲבָה *abomination*, מִשְׁנָה *staff*, מְכַשְׁפָּה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רִגְלָה *wild-goat*, fem. רִגְלָה, ostrich, fem. רִגְלָה, *thigh*, fem. רִגְלָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בִּתְּ, § 205. b; so מוֹלָגָה pl. מוֹלְגוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מִבְצָר *fortress*, pl. מִבְצָרִים and מִבְצָרוֹת, only disappearing in a few exceptional cases, שֵׁעַר *hair*, fem. שֵׁעָרָה, quail, pl. שִׁלְוִים, מִגְרָשׁ *pasture*, pl. מִגְרָשִׁים once מִגְרָשׁוֹת and מִגְרָשׁוֹת, *fords*, but in pause בְּכָר *talent* du. בְּכָרִים; נָהָר *river* du. נָהָרִים. The participles, נִבְּאָה *prophesying* pl. נִבְּאִים, נִבְּאָה *polluted* pl. נִבְּאִים, נִבְּאָה *found* pl. נִבְּאִים adopt the vowels of לָה forms, § 165. 2; but with the pause accents Kamets returns, נִבְּאִים Ezek. 13:2, נִבְּאִים Ezr. 8:25. The foreign word פְּרָבֵר *suburbs* forms its plural irregularly פְּרָבֵרִים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), מִזֹּר *terror* pl. מִזֹּרִים, מִזֹּן *habitation* pl. מִזֹּנִים, מִזֹּן *sweet* fem. מִזֹּנָה, מִזֹּנִים pl. מִזֹּנִים, מִזֹּן *distress* fem. מִזֹּנָה, מִזֹּן *lodging* fem. מִזֹּנָה, מִזֹּן *flight* fem. מִזֹּנָה, מִזֹּן *rest* fem. מִזֹּנָה, מִזֹּן *fortification* fem. מִזֹּנָה, מִזֹּן *deep* fem. מִזֹּנָה, Prov. 23:27 and מִזֹּנָה, מִזֹּן.

chain pl. כַּתְּמוֹת 1 Kin. 6:21 K'ri; פָּלִיט *escaped* pl. פְּלִיטִים or פְּלִיטָה fem. פְּלִיטָה or פְּלִיטָה.

d. Hholeh is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גִּלְגֻּלֶת *skull*, by the substitution of the plural ending וֹת for ה, § 199, becomes גִּלְגֻּלוֹת *course*, pl. מַחְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כְּחוֹת *coat* pl. כְּחוֹתֹת, שֶׁבֶל *ear of corn*, pl. שֶׁבֶלִים; in two instances a pretonic Kamets is inserted, בִּצְרוֹת *drought* pl. בִּצְרוֹת, עֲשִׂתָּרָה *Astarte* pl. עֲשִׂתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹלָקָה *sucker* (from יוֹלֵק) pl. יוֹלָקוֹת *epistle* (from אֶפֶסֶת) pl. אֶפֶסֶתוֹת *knife* (from מִצְּלָה) pl. מִצְּלָהוֹת *reddish* (from אֶדְמָה) pl. אֶדְמָהוֹת *nurse* (from מִיִּנִּיחָה) pl. מִיִּנִּיחוֹת *scale* pl. מִשְׁקָלוֹת and מִשְׁקָלָהוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַת *ring* pl. טַבַּעֲוֹת (from נִגְעָה) *touching* pl. נִגְעָתוֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חוֹה for חוֹהָ, § 57. 2 (5), *thorn*, has its plural חוֹהִים or חוֹהִים; יוֹם (דָּיָם) *day*, pl. יָמִים (דָּיָמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׂוֹר (שׂוֹר) *ox*, pl. שׂוֹרִים; הוֹדֵר for הוֹדֵד or הוֹדֵד, § 186. 2. c, *pot*, pl. הוֹדֵרִים or הוֹדֵרִים, § 208. 3; שׁוּק (שׁוּק) or שׁוּקָה *street*, pl. שׁוּקִים; עִיר (עִיר) or עִירָה *city*, pl. once עִירוֹת Judg. 10:4 usually contracted to עִירִים; ראֵשׁ (רָאֵשׁ) *head*, pl. ראָשִׁים (רָאֵשִׁים). So סֵלָה *measure* becomes in the dual סֵלָהִים for סֵלָהִים and מֵאָה *one hundred*, du. מֵאָהִים for מֵאָהִים; מְלָאכָה (מְלָאכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מְלָאכָהוֹת, whence the construct is מְלָאכָהוֹת.

2. The final consonant sometimes receives Dagghesh-forte before the added termination, causing the preceding vowel to be shortened from \bar{a} to \check{a} , from \bar{e} or \bar{i} to \check{e} or \check{i} , and from \bar{o} or \bar{u} to \check{o} or \check{u} , § 61. 5. This takes place regularly in nouns which are derived from contracted עֵ roots, תָּמָה *perfect* fem. תָּמָה, יָם *sea* pl. יָמִים; מִגֶּן (from מִגֶּן) *shield*, pl. מִגְנִים and מִגְנֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקֹּת, or in whose final letter two consonants have coalesced, אָה for אָהֶה du. אָהֶים *nose*; עֹז for עֹזֶה *she-goat* pl. עֹזִים; עֵת for עֵתָה *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישָׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חָלַל *weak* pl. חָלָלִים fem. חָלָה pl.

הַלֹּחִים, or receiving Dagheshe-forte conservative in order to preserve the short vowel. אֲגָמִים *pool* pl. אֲגָמִים; so אֲוֵן *wheel*, הַמִּיטָה *myrtle*, מְעַלְמֵה *few*, תַּהֲרִיחַ *frightful*, יִרְקָק *greenish*, מַצְוִי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחָיִם, or lengthened to Kamets, § 60. 4. שֹׁר *prince* pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כְּבוֹדִים *helmets*, מַצָּרִים *strails* and הַבָּקָאִים *baskets*, לִלְאוֹת *loops*, which do not occur in the singular, but are commonly referred to הַדְּרִי, § 194. *b*, *r* being changed to *s* as in § 208. 3. *d*; also שֶׁד *breast*, which omits Dagheshe du. שְׂדֵה. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. בַּיָּז *prey* fem. בָּיָה, חֹר *fear* fem. חָהָה, גֶּת *wine-press* pl. גִּתוֹת, מָד *garment* pl. מֵדִים and מְדִים, מָס *tribute*, סָה *basin*, מֶסֶל *morsel*, צֶד *side*, גִּלְגָּל *wheel*, סִלְכָּעוֹת *baskets*, סִסְגָּנִים *palm-branches*, מוֹרְגָה *threshing-sledge* pl. מוֹרְגִים or by the resolution of Dagheshe-forte, § 59. *a*. מוֹרְגִים. It is rejected from צִלְצָל *cymbal* pl. צִלְצָלִים, זֶן *sort* pl. זָנִים, גִּבְרִיָּה *berries*, probably from גִּבְרָה and מְהִים *men*, from the obsolete singular, מֵה. The plural of עַם *people* is עַמִּים and in a very few instances with the doubled letter repeated, עַמְעָרִים; so הָר *mountain* pl. הָרִים and הֲרָרִים Deut. 8:9. צֶל *shadow* pl. צִלְעִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְהֶם Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקְהֶם.

b. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, אֹמָם *porch* pl. אֹמָמִים; so אֶתֶן *hire*, גָּמַל *camel*, זָמַן *time*, מַחְשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, הִשָּׁן *green*, נִשְׁאָן *quiet*, לִילִי *lily*, טֶפֶן *coney*, to which should perhaps be added עֲקָרָב Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֲקָרָב, § 65. The Niphal participle נִכְבָּר *honored* has in the plural both נִכְבָּרִים and נִכְבְּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Dagheshe-forte, in the plurals of אָח *brother* pl. אֲחָיִם, חֹך *hook*, מִבְטָח *confidence*, § 60. 4. *a*.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, גִּבְעָה *peak* pl. גִּבְעָה, חֹרֵב *sacred scribe*, תַּרְצָב *band*, לֵאָה *nation*, נִדָּה *naked*, and several adjectives of the form קִטָּל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדָם *red* fem. אִדְמָה, אִדְמָה, אִדְמָה *terrible*, אָרָה *long*, etc.; דֻּגְחִיל *dunghill* takes the form אֲדֻגְחִיל in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, תַּרְנִיף Prov. 24:31 *nettles* or *brambles* from תַּרְנִיף, רִאיוֹת Esth. 2:9 from רִאיוֹת Kal pass. part of רָאָה.

e. אִישׁ (אִנְשֵׁ) *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אִשָּׁת *women* are rare and poetic. אִתָּה *ploughshare* has either אֲתָהִים or אִתָּהִים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲזָמָה (עֲזָם) *strength* fem. חֲפִשָּׁה (חֲפֵשׁ) fem. חֲפִשָּׁה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח טָבַח *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms קָטָלָה, קָטָלָה, קָטָלָה, קָטָלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכוֹת, אָמַר (אָמַר) *saying* pl. אָמְרִים, אָמְרָה *id.* pl. אָמְרוֹת, עָמַל (עָמַל) *work*, pl. עָמָלִים, חָטָא *sin* pl. חָטָאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words פִּסְטָכִים *pistachio-nuts*, הֶבְלִים *ebony*, צִאֲלִים Job 40:21, 22, רַחֲמִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בְּטָנָה, the second with Gesenius from הֶבְלִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בְּנֵי מֶרְכָּאִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, צִפְרָיִם *concupine* pl. צִפְרָיִם, נַיִל *nail* pl. נַיִלִים.

b. The superior tenacity of Hholem, §60. 1. a (4), is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרֶץ *way* pl. אֶרְצוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֵבֶר *sheaf*, עֵבֶר *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְשִׁים and קִדְשִׁים *root* pl. אֲרָה, § 19. 2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים *stall* pl. אֹהֳלִים, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהוֹנוֹת *brightness* pl. נְהוֹנוֹת, § 184. a. Comp. פֶּסֶל (פֶּסֶל) *graven image* pl. פְּסִילִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so בֶּרֶךְ *threshing-floor*, כֶּפֶר *cypress*, כַּף *handfull*, רֶמֶח *spear*, רִתֵּן *juniper*, חֲלֹל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים. עֲוֹנָה *iniquity* pl. עוֹנֹת. Gesenius regards אֲוִיִּם Prov. 11: 7, Hos. 9: 4, as the plural of אֵין, while others derive it from אֵין, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֲרָה *ram* pl. אֲרָהִים, זֵיתִים *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלָהִים, but not in חֲזָק *strength* pl. חֲזָקִים, זֵרוֹן *fountain* pl. זֵרוֹנוֹת, אֲסֹל *ass-colt* pl. אֲסוֹלִים, גֹּאֵשׁ *goat* pl. גֹּאֲשִׁים. The plural of גֵּיא *valley* is גֵּאִיִּם by transposition from the regular form גֵּיאִים which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת *house* has as its plural בָּתִּים, whether this be explained as for בְּנִיִּים from בָּנָה *to build* or for בְּהִיִּים from בָּנוּ *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדִּי *provision* fem. צִדִּי, עֵינִי *eye* du. עֵינַי.

d. Monosyllables in י from לִי roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine חֲלִי (חֲלִי) *necklace* fem. חֲלִי, and the plural אֲרִי (אֲרִי) *lion* pl. אֲרָהִים and אֲרָהִים, קִדִּי *kid* pl. קִדִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, חֲלִי *necklace* pl. חֲלָאִים, בָּחִי *simple* pl. בָּחָאִים and פָּחִים, צִדִּי *gazelle* pl. צִדִּים, אֲבָאִים and אֲבָאִים; in like manner קָבָאִים *branches*, לִיִּים *lions* are referred to קָבָאִים and לִיִּים though these singulars do not occur; בָּחִי (בָּחִי) *utensil* does not receive Kamets in the plural בָּחִים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתִּים, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכִּים, קֶרֶן (קֶרֶן) *horn* du. קֶרְנִים and קֶרְנִים, חֶמֶךְ (חֶמֶךְ) *cheek* du. חֶמְכִּים, בֶּרֶךְ (בֶּרֶךְ) *knee* du. בֶּרֶכִּים, so מֶתֶנִּים, גֶּזְלִים, עֶרְבִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz :

1. Final ה is rejected before the feminine and plural endings, רִפְּהָ *beautiful* fem. רִפְּהָ f. pl. רִפְּהָ *work* pl. מְעֵשֶׂה; so מַחֲנֶה *camp* du. מַחֲנֶה.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רִפְּהָ is for רִפְּהָ and

מַעֲשִׂים for מַעֲשִׂיִּים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from עֲטָרָה (עֲטָר) Isa. 25:6 from מִמָּחֶה (מָחָה) and is even strengthened by Daghesh-forte, § 207. 2. בּוֹכָה Lam. 1:16 from בּוֹכָה and פָּרָה and פָּרָה, § 196. *b.* fem. of פָּרָה Hos. 14:1, elsewhere הָרוֹת, הָפָה *mouth, edge* pl. פָּה, פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4. טָלָה (טָלָר) *young lamb* טָלָאִים (טָלָרִים), so that it is not necessary to assume a singular טָלָר which nowhere occurs, חִלְבָּה Ps. 10:8 חִלְבָּאִים ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2. עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִיִּים fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; שִׁי *ship* pl. שִׁיִּים and צִיִּים *free* pl. חֲפָשִׁים *pure* pl. נָקִיִּים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיּוֹת, חִתִּית *Hittite*.

a. In עֲרַבִּים 2 Chron. 17:11 *Arabians* from עֲרַבִּי an א is interposed, elsewhere גִּרְרִים *branches*, זְנוֹנִים *corners* and מִנְּקִיּוֹת *bowls*, which do not occur in the singular, are assumed to be from גִּרְרִית and זְנוֹנִית and מִנְּקִיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. *d.* גִּדִּי *kid* fem. גִּדָּה, לֵבִי *lion*, לִיּוֹנָה *lioness*, § 196. *d.* צִבִּי *gazelle* fem. צִבָּה (צִבָּה and צִבָּה are used as proper names), שָׁתִי *drinking* fem. שְׁתִּיהָ.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִיִּים, מַלְכוּת *kingdom* pl. מַלְכוּתִּים, § 62. 2, עֵדוּת *testimony* pl. עֵדוּתִּים, אָחוּת *sister* pl. אָחוּתִּים and אָחוּתִּים for אָחוּתִּים, רַבּוּת *myriad* pl. רַבּוּתִּים and רַבּוּתִּים; the dual רַבּוּתִּים inserts the sign of the feminine.

a. חֲנוּיָה or חֲנוּיָה Jer. 37:16 *cells* is referred to the assumed singular חֲנוּיָה Isa. 3:16 K'thibh and עֲשׂוּתָה 1 Sam. 25:18 K'thibh are formed from חָנָה, עָשָׂה abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִפְּצָה *found* fem. נִפְּצָה, פָּרָה *wild ass* pl. פָּרָאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tseré, גָּדוֹל *great* fem. גְּדוּלָה pl. גְּדוּלִים f. pl. גְּדוּלוֹת דָּבָר, זָכָה *wing* du. זָכָהּ pl. זְכוּנוֹת memorial pl. זָכוֹן, דָּבָרִים *word* pl. דְּבָרִים, מְשִׁיבָה *restoring* pl. מְשִׁיבִים, מִצָּר *distress* pl. מִצָּרִים, לֵוִי *Levite* pl. לְוִיִּים, except from nouns in הּ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, יָפָה *beautiful* fem. יָפָה pl. יָפִית, שָׂדֶה *field* pl. שְׂדוֹת קָשָׁה *hard* pl. קָשִׁים, מִגָּה *plague* pl. מִגֵּים and מַעֲדוֹת *bowels*, נָכָה *smitten* pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesht-forse, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. תָּרַשׁ for תָּרַשׁ, § 187. 1, *workman* pl. תָּרַשִׁים, so פָּרַשׁ *horseman*, בָּרַיִחַ *fugitive*, סָרִיס (const. סָרִיסִים) *eunuch*, טָרִיץ *terrible*, פָּרִיץ *violent*, דִּלִּיג *diligent*, or shortened to Pattahh before ה, § 60. 1. a (4), בָּחִיר *young man* pl. בָּחִירִים. Kamets is also retained in certain עַז and לָה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגָּן *shield* pl. מִגָּנִים and מִגְדָּל *fortress* pl. מִגְדָּלִים, עֲנַף *branch* pl. עֲנָפוֹת, זָוִית *corner* pl. זָוִיּוֹת. Other instances of its retention are rare and exceptional, בָּגָד *treacherous* fem. בָּגֻדָה, שָׁבִיעַ (const. שָׁבִיעִים) *week* pl. שָׁבִיעִים and שָׁבִיעוֹת but du. שָׁבִיעִים, מִלְחָמָה *warrior* pl. מִלְחָמִים.

b. When Kamets following a doubled letter is rejected, and Daghesht-forse is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, רִזְיוֹן *vision* pl. רִזְיוֹנוֹת, עֲשָׂרֹן *a tenth* pl. עֲשָׂרִים, but זָכוֹן *memorial* pl. זְכוּנוֹת.

c. Tseré is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesht-forse, תָּרַשׁ for תָּרַשׁ, § 187. 1. b, *deaf* pl. תָּרַשִׁים, or if it is commonly represented by ר, § 14. 3, כִּיָּה *or* כִּיָּה, § 186, *hammer* pl. כִּיָּהוֹת, or a radical י quiesces in it, אֵהָן *or* אֵהָן, § 189, *perennial* pl. אֵהָנִים or אֵהָנִים, הֵיכָל *temple* pl. הֵיכָלִים (from הֵיכָל, § 189), גִּדְּלוֹת *pride* (from גִּדְּלוֹת or גִּדְּלוֹת) *proud*. Other cases are rare and exceptional, e. g. אֲמָלִים Neh. 3:34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֶׁדֶדֶת *Ashdodites* pl. אֲשֶׁדֶדֶת Neh. 13:23 K'ri (K'thibh *Ammonites* pl. אֲמֹנִיִּתִּים id. (K'thibh עַמֹּנִיִּתִּים, 1 Kin. 11:1 *Ammonites*), אֲשֶׁדֶדֶת *Ashdodites* pl. אֲשֶׁדֶדֶת Neh. 13:23 K'ri (K'thibh *Ammonites* pl. אֲמֹנִיִּתִּים id. (K'thibh

Sidonian f. pl. צִדְרָיִם where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשֵׁכֶל cluster pl. אֲשֵׁכִלֹת Cant. 7 : 8. מֶרְכָבָה chariot fem. מֶרְכָבוֹת pl. מֶרְכָבָה distance pl. מֶרְחָקִים and מֶרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a.* זֶעַף fury pl. זֶעֱפוֹת fork pl. מִזְנוֹת, § 190. *a.* צִלְחָה dish pl. צִלְחֹת by the resolution of Daghes-forte for צִלְחוֹת, § 59. *a.* אֲחֵר for אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרוֹת as if from אֲחֵר, אֲחֵלָה coal has pl. אֲחֵלִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלֶךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָה queen becomes מַלְכֶּךְ, and by § 208. 3. its plural is מַלְכוֹת; אֵפֶסֶת epistle becomes אֵפֶסֶת, and by § 207. 1. its plural is אֵפֶסֶת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, § 202. Thus שָׁנָה (שָׁנָה) year, by § 210, becomes in the dual שְׁנָתִים, דֶּלֶת door, by § 208. 4, du. דְּלָתַיִם, נְחֹשֶׁת brass du. נְחֹשֶׁתַיִם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (for אֲמָהָ) maid-servant pl.

אֶחָדָה, מִנָּה (for מִנָּה from מִנָּה) *portion* pl. מִנָּה and מִנָּה, comp. §208. 3. d, קָצָה (for קָצָה from קָצָה) pl. קָצָה; in like manner בָּלָה *colleagues* is referred to the assumed singular בָּלָה. פֶּהָה (פֶּהָה) *governor* has in the plural both פֶּהָה (const. פֶּהָה) and פֶּהָה.

THE CONSTRUCT STATE.

§212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (בְּמִדָּה or בְּמִדָּה *supported*). A noun which is not so related to a following one is said to be in the absolute state (מוֹדָה *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending הַ is changed to תַּ, שְׂפָחָה *handmaid* const. שְׂפָחָת; the ending ת remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ח, the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ח preceded by Kamets adopt a Segholate form in the construct, מַלְכָּה kingdom const. מַלְכֶּךָ instead of מַלְכָּה, § 61. 1. *b.* מִשְׁלָּה dominion const. מִשְׁלָּה מְלָאכָה work const. מְלָאכָה chariot const. מִרְצָה, מִרְצָה crown const. עֲטָרָה, עֲטָרָה flame const. לֶחֶב, לֶחֶב ten const. עֲטָרָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מִשְׁפָּחָה family const. מִשְׁפָּחָה four const. אַרְבָּעָה; so חֶבֶל fig-cake const. חֶבֶל, אִשָּׁה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חֶבֶל bottle has in the construct חֶבֶל Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֶבֶל.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים nations const. עַמִּי, קַרְנִים horns const. קַרְנִי; וי of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתִּים houses joined to הָעֵלֶּה hewn stone would become בָּתִּים הָעֵלֶּה, and by the dropping of the nasal, according to § 55. 2. *b.* בָּתִּים הָעֵלֶּה houses of hewn stone. Comp. § 199. *e.* In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *e*, § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתִּים (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במותי const. of בָּתִּים high-places, מִרְצָה 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מוֹשֵׁב seat const. מוֹשֵׁב, צִוָּר neck const. צִוָּר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of אוֹרָה porch, כָּתָב writing, מַתָּן gift, עָבֹד cloud (once const. עָבֹד Ex. 19: 9), פְּתָרִים decree and יָם sea, e. g. יָם מִלְּחָם sea of salt, except in the phrase יָם מִלְּחָם sea of weed, i. e. Red Sea; חֶלֶב milk becomes חֶלֶב, and לָבֵן white לָבֵן Gen. 49: 12 in the construct.

b. Tsere remains in חַיִּים *five* const. חַיִּים *mire* const. יָנוּחַ *breathing* const. יָנוּחַ, רַפְּחָה *heel* const. עָקֵב, in the עָצַב derivative מָגֵן *shield* const. מָגֵן and in אֲבִיב found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֲבִיב *mourning* const. אֲבִיב, אֲבִיב *time* const. אֲבִיב, עֵת and עֵת, שֵׁם *name* const. שֵׁם, שֵׁם and שֵׁם-בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30:19, Ezek. 18:10, has in the construct בֶּן-בֶּן, בֶּן-בֶּן or בֶּן-בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: בֵּית *nest* const. בֵּית, מַגֵּל *rod* const. מַגֵּל and מַגֵּל, אֲבִיב Deut. 32:28 *perishing* const. of אֲבִיב, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a, מִשְׁטֵר *tithe* const. מִשְׁטֵר, מִשְׁטֵר *mourning* const. מִשְׁטֵר, מִשְׁטֵר *key* const. מִשְׁטֵר and מִשְׁטֵר, מִשְׁטֵר *lair* const. מִשְׁטֵר, מִשְׁטֵר *clamour* const. מִשְׁטֵר, מִשְׁטֵר *corruption* const. מִשְׁטֵר, מִשְׁטֵר *altar* const. מִשְׁטֵר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from עָ roots, חֹק *statute* const. חֹק and חֹק, rarely in other words גִּדְלִי Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has גִּדְלִי), מִתְּהִיר Job 17:10, Prov. 22:11, קִינִי Ex. 30:23, שִׁלְשִׁי Ex. 21:11; this becomes Pattahh before the guttural in מִתְּהִיר for מִתְּהִיר construct of מִתְּהִיר *high*. כֹּל *all* construct of כֹּל *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeph following, § 19. 2. a; it must not be confounded with כָּל *kal* Isa. 40:12 *he comprehended* pret. כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), יֵי *enough* const. יֵי, יֵי *life* const. יֵי.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17:4, 5, elsewhere אָבִי, אח *brother* const. אחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15:37, 1 Kin. 4:5, or רֵעִי 2 Sam. 16:16, Prov. 27:10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from ל"ה roots, § 185. 2. c.

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שֶׂה *field* const. שֶׂה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, יָרָא *fearing* const. יָרָא, אָזָא *host* const. אָזָא.

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שָׁנִים, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדִי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמַת.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahli before a guttural in consequence of the omission of Daghesh-forte, חָדָשׁ (for חָדָשׁ) *workman* const. חָדָשׁ, חֹרֶשׁ (חָרָשׁ) *horseman* const. חֹרֶשׁ, פָּרָשׁ (פָּרָשׁ) *vail* const. פָּרָשׁ, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and כ" roots, עָרִים (from עִיר) *cities* const. עָרִי, בָּאִים (from בּוֹא) *coming* const. בָּאִי; (3) under מ prefixed to ע" roots, מָסָה (from סָהָה) *covering* const. מָסָה, מִגָּן (from גָּן) *shield* const. מִגָּן, מִצְוֶה (from צָוָה) *fortress* const. מִצְוֶה; (4) in ל"ה derivatives of the form גָּלוּת (from גָּלָה) *exile* const. גָּלוּת, הַגָּת *meditation* const. הַגָּת. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לָחֵי (from לָחַי) *cheeks* const. לָחֵי, גָּדִים (from גָּדַי) *kids* const. גָּדִי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, אָלָה *curse*, מַעְרָה *cave*, הַעֲלָה *conduit*, and the plurals, הַרְאִי, חֲרָשֵׁי Lev. 7: 38, מוֹרָשֵׁי, מוֹרָשֵׁי 2 Kin. 12: 8, מוֹרָשֵׁי Ezek. 27: 9, מוֹרָשֵׁי Job 34: 25, מוֹרָשֵׁי Eccles. 9: 1, הוֹשָׁבִי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הֵיכָל *temple* const. הֵיכָל, and in addition in the following, אֹבֹס *crib* const. אֹבֹס, so אֹבֹס *girdle*, אֹבֹס *thread*, זָכָר *foreign land* const. זָכָר, נֶכֶד *loss* const. נֶכֶד, so אֶבֶת *Isa. 58: 10 darkness*, בִּבְכָה *pool*, גְּנֹבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַהֲפָה *overthrow*, מִבְּרָה Gen. 49: 5 *sword*, מִסְּכָה *molten-image*, מִרְרָה Job 16: 13 *gall*, עֲרִימָה *heap*, עֲצָא *excrement*, תְּאֵנָה *fig-tree*, תְּהִיָּה *deep sleep*, and the plurals, אֶבְלִי *mourning* from אֶבֶל (אֶבֶל), so חֲפָצִי *desiring*, רִשְׁנִי *sleeping*, שִׁמְחִי and שִׁמְחִי *rejoicing*, שִׁכְחִי *forgetting*, זְאֵבִי *wolves* from זֶאֱבִים (זֶאֱבִי); יָגִיעִים *weary* becomes יָגִיעִי in the construct, and פָּלְטִים *escaped* פָּלְטִי.

c. Hholem is rejected from the syllable before the accent in אֲרָמֹת const. pl. of אֲרָמוֹן *palace*, and אֲשָׁפֶלֶת const. pl. of אֲשָׁפֶל *cluster*, תְּאוֹמִי Cant. 4: 5 and תְּאוֹמִי Cant. 7: 4 *twins*, בְּמֹת from בְּמוֹת *high-places*, see § 214. 2. b; it is changed to *u* in מִטְמִי from מִטְמִי *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, מִדְּת const. מִדְּת, קִשְׁוֹת *cups* const. קִשְׁוֹת, בֵּית *house* const. בֵּית, עֲיֻנוֹת *fountains* const. עֲיֻנוֹת, גֵּיא *valley* const. גֵּיא, pl. גֵּיאִים, § 208. 3. c, const. גֵּיאִים Ezek. 35: 8. Exceptions are rare, עֲנָל (according to Kimchi עֲנָל) Ezek. 28: 18 *iniquity*, מִדְּרֵי Prov. 19: 13 *contentions*, צְוֹר *neck* const. צְוֹר and צְוֹרִי.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, § 61. 1. b, גֻּר *wall* const. גֻּר, גֻּר *robbery* const.

גֵּל, רֶגֶל *thigh* const. לָרֶגֶל, כָּבֵד *heavy* const. בֶּרֶךְ and בָּרֶךְ, כֹּתֵף *shoulder* const. בָּהֶקֶה, קֶשֶׁן *smoke* const. וְשֵׁן and קֶשֶׁן, צֶלֶס *side* const. צֶלֶס and צֶלֶס; אָרֶךְ *long* is only found in the construct, the corresponding absolute was probably אֶלֶךְ; כּוֹבֵד *helmet* simply shifts its accent in the construct, כּוֹבֵד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֲבֵר, חֲבֵר *chamber* const. זֶרַע, זֶרַע *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע, זֶרַע *plant* const. נִשְׁטָה, נִשְׁטָה *fetus* const. שִׁבְעָה, שִׁבְעָה *seven* const. תִּשְׁבַּע, תִּשְׁבַּע *nine* const. הִשָּׁב, in like manner הִבֵּל *vanity* const. הִבֵּל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל *tinkling* const. צִלְצִל for צִלְצִל, דְּבָרִים *words* const. דְּבָרִי for דְּבָרִי, צְדָקָה *righteousness* const. צְדָקָה, pl. צְדָקוֹת const. צְדָקוֹת, בְּהֵמָה *beast* const. בְּהֵמָה, חֲכָמִים *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) *kings* const. מְלָכִי, שְׁבָטִים (שְׁבָט) *tribes* const. שְׁבָטִי, גִּרְנוֹת (גִּרְן) *threshing-floors* const. גִּרְנוֹת, חֲרָפוֹת (חֲרָפָה) *reproaches* const. חֲרָפוֹת, גִּלְתֵּי (גִּלְתָּ) *folding doors* const. גִּלְתֵּי, yet not invariably שְׁעָלִים (שְׁעַל) *handfuls* const. שְׁעָלִי, שֶׁקֶת *trough* (pl. שְׁקָחוֹת) const. שְׁקָחוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghes-lene, thus, הַלְלוּ, מְלָכִי, הַלְלוּ, not הַלְלוּ, מְלָכִי, הַלְלוּ, § 22. a. 3. Exceptions are infrequent, as אֲשֵׁרֶה Deut. 3:17, חֲסִדִּי Lam. 3:22 but חֲסִדִּי Ps. 89:2, חֲרָפוֹת Ps. 69:10, טְרָפִי Ezek. 17:9, כֶּסֶףִּי Gen. 42:25, 35, נֶסֶףִּי Lev. 23:18, צִמְדִּי Isa. 5:10, קִשְׁתִּי Neh. 4:7, רֶשֶׁףִּי Cant. 8:6 but רֶשֶׁףִּי Ps. 76:4. In a few instances Daghes-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲלָלִי Isa. 57:6, גִּבְרִי Lev. 25:5, גִּבְרִי Isa. 58:3, עֲקָבִי Gen. 49:17, עֲקָבוֹת Ps. 89:52, גִּבְרִי Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שְׁקָחוֹת Gen. 30:38. The presence or absence of Daghes-lene in the dual construct depends upon the form of the absolute, thus שְׁפָאִי from שְׁפָה *lips* but בְּרָכִי from בְּרָכָה *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲרִיב, מַעֲרִיבִים but מַעֲרִיבִים. In the opinion of Ewald מַעֲרִיבִים Ezek. 7:24 is for מַעֲרִיבִים from מַעֲרִיבִים, and מַעֲרִיבִים Ex. 26:23, 36:28 for מַעֲרִיבִים; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מַעֲרִיבִים *chariot* const. מַעֲרִיבִים. The changes in מַעֲרִיבִים *flame* const. מַעֲרִיבִים pl. מַעֲרִיבִים const. מַעֲרִיבִים, מַעֲרִיבִים *coals* const. מַעֲרִיבִים are due to the influence of the proximate vowels, §63. 1; those in מַעֲרִיבִים *vision* const. מַעֲרִיבִים, מַעֲרִיבִים *coals* const. מַעֲרִיבִים are consequent upon the dropping of Daghesh-forte, §61. 5; that in מַעֲרִיבִים (from מַעֲרִיבִים) *tents* const. מַעֲרִיבִים arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

a. The left-hand page is occupied by masculine nouns and the right-hand by feminine, the latter being, with few exceptions, derived from the former, or preserving, as in מַעֲרִיבִים, מַעֲרִיבִים an outward correspondence though the roots are different. There is thus shown the formation of the feminine from the masculine, as well as that of the plural from the singular and the construct from the absolute of both numbers and genders. A few examples are added of the formation of the dual and of the inflections of adjectives and participles. The Piel and Hithpael participles follow the analogy of the Kal; the Niphal is followed by the Pual, Hophal, and Hiphil, the last of which has in the sing. fem. מַעֲרִיבִים or מַעֲרִיבִים and in the plural מַעֲרִיבִים, מַעֲרִיבִים.

DECLENSION

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּן	גֶּן	גַּנִּים	גְּנֵי
Fish.	דָּג	דִּג	דָּגִים	דְּגֵי
Guard.	מִשְׁמָר	מִשְׁמֶר	מִשְׁמָרִים	מִשְׁמָרֵי
Vengeance.	נָקָם	נָקָם	נִקְמָה	נִקְמֵי
Cloud.	עָנָן	עֲנָן	עָנָנִים	עֲנָנֵי
Heart.	לֵבָב	לִבָּב	לִבְבִים	לִבְבֵי
Flower.	פָּעַץ	פָּעַץ	פְּעָצִים	פְּעָצֵי
Tree.	עֵץ	עֵץ	עֲצָם	עֲצָי
Wall.	קִיר	קִיר or קִיר	קִירִים	קִירֵי
Suckling.	יֹדֵק	יֹדֵק	יֹדְקִים	יֹדְקֵי
Interpreter.	מַלְיָץ	מַלְיָץ	מַלְאִים	מַלְאֵי
Statute.	חֹק	חֹק	חֻקִּים	חֻקֵּי
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרֵי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרֹנִים	זִכְרֹנֵי
King.	מֶלֶךְ	מֶלֶךְ	מַלְכִים	מַלְכֵי
Hiding-place.	סֶתֶר	סֶתֶר	סִתְרִים	סִתְרֵי
Strength.	עֹצֶם	עֹצֶם	עֲצָמִים	עֲצָמֵי
Death.	מוֹת	מוֹת	מוֹתִים	מוֹתֵי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרִים or עִבְרָאִים	עִבְרָאֵי
Appearance.	מַרְאֶה	מַרְאֶה	מַרְאִים	מַרְאֵי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	פָּחַ	פָּחַ	פַּחִים	פַּחֵי	פַּחוֹת	פַּחוֹת
Hand.	יָד	יָד	יְדַיִם	יְדֵי	יְדוֹת	יְדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנְפַּיִם	כַּנְפֵי	כַּנְפוֹת	כַּנְפוֹת
Tooth.	שֵׁן	שֵׁן	שְׁנַיִם	שְׁנֵי	שְׁנָיוֹת	שְׁנָיוֹת
Foot.	רֶגֶל	רֶגֶל	רַגְלָיִם	רַגְלֵי	רַגְלִים	רַגְלִים
Ear.	אָזן	אָזן	אָזְנַיִם	אָזְנֵי		
Eye.	עֵין	עֵין	עֵינַיִם	עֵינֵי	עֵינוֹת	עֵינוֹת
Lip.	שִׁפָּה	שִׁפָּה	שִׁפְתַּיִם	שִׁפְתֵי	שִׁפְחוֹת	שִׁפְחוֹת

OF NOUNS.

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גֶּזֶה	גִּזְתָּ	גִּזְזוֹת	גִּזְזוֹת
Fish (collective.)	דָּגָה	דִּגְתָּ	דִּגְזוֹת	דִּגְזוֹת
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרֶת	מִשְׁמֶרוֹת	מִשְׁמֶרוֹת
Vengeance.	נִקְמָה	נִקְמַת	נִקְמוֹת	נִקְמוֹת
Cloud (collective.)	עֲנַנָּה	עֲנַנְתָּ	עֲנַנוֹת	עֲנַנוֹת
Sin.	חַטָּאת	חַטָּאת	חַטָּאוֹת	חַטָּאוֹת
Flower.	נֶצֶחַ	נִצְתָּ	נִצְחוֹת	נִצְחוֹת
Counsel.	עֲצָה	עֲצַת	עֲצוֹת	עֲצוֹת
Wall.	גִּדְרָה	גִּדְרָת	גִּדְרוֹת	גִּדְרוֹת
Sucker.	יוֹדֵקָה	יוֹדֵקָה	יוֹדֵקוֹת	יוֹדֵקוֹת
Poem.	מִלְכָּה	מִלְכַּת	מִלְכּוֹת	מִלְכּוֹת
Statute.	חֻקָּה	חֻקָּת	חֻקּוֹת	חֻקּוֹת
Law.	תּוֹרָה	תּוֹרָת	תּוֹרוֹת	תּוֹרוֹת
Skull.	גִּלְגֻּלָּה	גִּלְגֻּלָּה	גִּלְגֻּלוֹת	גִּלְגֻּלוֹת
Queen.	מַלְכָּה	מַלְכַּת	מַלְכוֹת	מַלְכוֹת
Hiding-place.	סִתְרָה	סִתְרָת	סִתְרוֹת	סִתְרוֹת
Strength.	עֲצָמָה	עֲצָמַת	עֲצָמוֹת	עֲצָמוֹת
Kingdom.	מַלְכוּת	מַלְכוּת	מַלְכוּת	מַלְכוּת
Hebrew-woman.	עִבְרִית	עִבְרִית	עִבְרִיּוֹת	עִבְרִיּוֹת
Vision.	מִרְאָה	מִרְאָת	מִרְאוֹת	מִרְאוֹת

ADJECTIVES AND PARTICIPLES.

	SINGULAR.		PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Many.	רַב	רַבָּה	רַבִּים	רַבּוֹת
Small.	קָטָן	קָטָנָה	קָטָנִים	קָטָנוֹת
Heavy.	כָּבֵד	כָּבֵדָה	כָּבֵדִים	כָּבֵדוֹת
Great.	גָּדוֹל	גָּדוֹלָה	גָּדוֹלִים	גָּדוֹלוֹת
Deep.	עֲמֹק	עֲמֻקָּה	עֲמֻקִּים	עֲמֻקּוֹת
Kal act. part.	קָטַל	קָטְלָה or קָטְלַת	קָטְלִים	קָטְלוֹת
Kal pass. part.	קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת
Niphal part.	נִקְטַל	נִקְטְלָה or נִקְטְלַת	נִקְטְלִים	נִקְטְלוֹת

PARAGOGIC VOWELS.

§ 218. The termination י, or ם is sometimes added to nouns in the construct singular, § 61. 6, בְּלִי Gen. 49:11 for בְּלִי, מִלְאָחִי Isa. 1:21 for מִלְאָחִי, רַבָּה Lam. 1:1 for רַבָּה, מִשְׁפִּילִי Ps. 113:6 for מִשְׁפִּילִי, חֵיתֹו Gen. 1:24 for חֵיתֹו. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, נֹגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גֶּרְנָה from גֶּרֶן, אֶרֶבָה from אֶרֶץ, מִדְּבָרָה from מִדְּבָר, 1 Kin. 19:15 from the construct state מִדְּבָר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הָלָל *profane* in the peculiar phrase הַתְּרִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים וּמִיָּמִים 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now prop. at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמָעֵלָה *upwards*, לָמָשָׁה *downwards*, לַמִּזְרָחָה 2 Chron. 31:14 *to the east*, לְשֵׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מוֹרָחָה Deut. 4:41; in פְּלִנָּה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פְּלִנָּה a is changed to e before this ending, § 63. 1, in הָרָה Ezek. 25:13, נָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ *king*, מֶלֶכָּה or מֶלֶכָּא *the king*.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יְדִי *my hand*, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כּם, כָּן of the second person are connected with nouns in the singular by a vocal Sh'va, נו of the first person plural and ה of the second fem. singular by Tsere, and ה, ה, ם, ן of the third person by Kamets; הִי is invariably contracted to י, rarely written ה, § 62. 1, and הָ to הַ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הַיָּא *her days* Nah. 2:9.

b. *First person*: נו is in a few instances preceded by Kamets, מִדְּבָרָנוּ Ruth 3:2, קִרְיָנוּ Job 22:20.

Second person. The final vowel of ה is occasionally expressed by the vowel letter ה, יָדְהָ Ex. 13:16, בְּשִׁמְךָה Jer. 29:25. In pause the Sh'va before ה becomes Seghol, § 65, צִבְיָהָ Gen. 33:5, כִּסְיָהָ Ps. 139:5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הָהָה Ps. 53:6. In the feminine the connecting vowel *e* is rarely written י, טָלַשְׁתִּיָּהָ Ezek. 5:12; י, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, רָחֵמְתִּיָּהָ Jer. 11:15, בְּרַחֲמֵיָּהָ Ps. 116:19, נִשְׂרִיבִיָּהָ 2 Kin. 4:7 K'thibh, where the K'ri has נִשְׂרִיבִי. Sometimes the distinction of gender is neglected in the plural and כּם is used in place of the feminine כָּן, אֲבִרְכֶם Gen. 31:9, אֲזַנְכֶם Jer. 9:19; ה is sometimes added to the feminine suffix as to the full pronoun, וְצִבְיָהָה Ezek. 23:49.

Third person. The connecting vowel before הָ and הֵ is occasionally *e*, לְמִיָּהוּ Gen. 1:12, פִּי־לִנְיָשׁוּ Judg. 9:24, מִנְיָהוּ Nah. 1:13, אִוְיָהוּ Job 25:3. so רִעְיָהוּ from רֵעַ and מִרְעָהוּ from מִרְעַ and frequently with nouns in הָ, מִרְאָהוּ and מִרְאָה from מִרְאָה, שְׂרָהוּ from שָׂרָה, מִנְיָהוּ, שְׂרָהוּ, קִנְיָהוּ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִזְבְּחֹתָיִם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחֹתָם; it is once found in the fem. plural קִרְיָנָה Gen. 41:21. The form הֵ in the masc. sing. is commonly reckoned an archaism, אֶחָדָה Gen. 12:8, שִׁירָה Ps. 42:9, בָּלָה Jer. 2:21, so several times in the K'thibh, כִּירָה Gen. 49:11, הַבֹּאֲתָה Ex. 22:4, כְּסִיאוֹתָה Ex. 22:26, נִסְבָּה Lev. 23:13, שְׁלִשָּׁה 2 Kin. 9:25, הַבֹּאֲתָה Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂרָהָ Lev. 13:4, חֲצִצְרָהָ Num. 15:28, or by a Masoretic note in the margin, אֶחָדָנָה Isa. 23:17, 18 for אֶחָדָה; once א is substituted for ה, בָּלָא Ezek. 36:5. The longer forms of the plural suffixes הָם, הֵן are rarely affixed to nouns in the singular, לְבָדְהֵן Gen. 21:28, מִלְבָּדְהֵן Ezek. 13:17, שְׁבוּתָהֵן Ezek. 16:53, or with the connecting vowel Kamets, בָּלָהָם 2 Sam. 23:6, or with הָ appended, בָּלָהֶנָּה 1 Kin. 7:37, הוֹבָהֶנָּה Ezek. 16:53. The vowel הֵ is also sometimes added to the briefer form of the fem. plural, לְבָדְהֵנָּה Gen. 21:29, בָּלָהֶנָּה Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הָם being used for the feminine, בָּלָם Cant. 4:2, 6:6 for בָּלָן, יְרִיחָם Job 1:14 for יְרִיחֵן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; י of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּוִּי Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual יִם are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *δ*. This י remains unchanged before the plural suffixes; but before ה the second masc. singular and הֵ third fem. singular it becomes יָ, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms יִ, with הֵ the second feminine יֵה, and with הוּ the third masculine יִה, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תַּחֲנוּנֵי 2 Kin. 6:8 for תַּחֲנוּנֵי, עֲרֵבֵי Ps. 132:12 for עֲרֵבֵי, מִכְתָּבֵי Deut. 28:59 for מִכְתָּבֵיךָ, אֲחִיוֹתָיִךְ Ezek.

16:52 for אֶתְחִיָּהּ, אֶבְרָהָם and אֶבְרָהָם Ps. 74:4, חֲרֻבֹתָם, חֲטָאָתָם, חֲרֻבֹתָם, חֲטָאָתָם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, Lev. 5:24, חֲרֻבֹתָי Ps. 9:15, שְׂנֵאֲתָי Ezek. 35:11, מִצְתָרָי Isa. 47:13.

b. The vowel-letter י is not infrequently omitted after plural and dual nouns, דְּרָבָה Ex. 33:13 for דְּרָבָי, דְּרָבָם Ps. 134:2 for דְּרָבָי, מִירוֹ Ex. 32:19 K'thibh (K'ri מִירוֹ), כְּבָרִי 1 Sam. 18:22 K'thibh (K'ri מִירוֹ), גִּירָתָם Gen. 10:5 for גִּירָתָי, חֲלָבָי Gen. 4:4 for חֲלָבָי.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. ה in אֶשְׁרֶיךָ Eccl. 10:17 and with ה appended מִלְּאֲבָנָה Nah. 2:14. Sometimes, as in the full pronoun, י is appended to the fem. sing. suffix and ה to the plural, תִּתְּלֹאֲרָכִי Ps. 103:3, תִּתְּלֹאֲרָכִי ver. 4, בְּסִתְּוִי־בָנָה Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּרֵיהוּ Nah. 2:4 for גְּבוּרֵי, יָהוּ Hab. 3:10, עֲלִיָּהוּ Job 24:23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ohi* וְהִי which is found once תִּתְּלֹאֲרָכִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֶתְחִיָּהּ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֶלְיָהֶם Ezek. 40:16, גִּיְתֵיהֶם Ezek. 1:11, and ו to the abbreviated masc. ם, אֶלְיָהֶם Deut. 32:37, וְבָחִימוֹ ver. 38, פְּאִימוֹ Job 27:23, פְּאִימוֹ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	יָ	יָ	ו	וּ	נָ	כָּם	כָּן	ם	ן
Dual and Plur. Nouns	י	יָ	יָ	יִי	יִי	יָ	יָכָם	יָכָן	יָהֶם	יָהֶן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כָּם, כָּן, הֶם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְבְּכֶם *heart*, לִבְבְּהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפֹתֵיהֶם *pl. their lips*.

a. דָּם *blood* becomes דְּמָם and יָד *hand* יָדָם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ה becomes ה, in consequence of the change from a mixed to a simple syllable, § 59, שפה *lip*, שפתו *his lip*, שפתם *their lip*, שפתותיה *thy lips*, שפתותיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, ממשלה const. ממשלה suff. ממשלתו. If two consonants have coalesced in the final letter, it will receive Daghesth-forte agreeably to 6, בלו from בל, אמתו from אמת, : מבצעת 1 Sam. 16:15 from the fem. מבצעת, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, רפתי, נבלתי, נבלתי but נבלתי Cant. 2:10 from רפה const. רפתי; so אכלתי, גדרתי, וחרתי, שבתתי but const. שבתתי, comp. משיח const. משיח.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לבב *heart*, לבי *my heart*, לבבך *thy heart*, לבינו *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before ה, כן, e. g. בנה, ממשלה, ממלכה, or with a guttural to Pattahh, אהבה, טלחה, though with occasional exceptions, אבהה Isa. 22:21, טלחה 1 Sam. 21:3, בשה from בשה. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שם plur. שמו, שמו from שמו plur. שמו but גוי, גוי, גוי.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שפתי *my lips*, שפתינו *our lips*, אזני *my ears*, אזנינו *our ears*; קרני and קרני *horns*, קרני and קרני *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מלך *king*, מלכי *my king*, מלכך *your king*; אזן *ear*, אזני *my ear*; in like manner יונקת *sucker*, יונקתו *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.							
	heart	king	queen	hand			
<i>Const.</i>	לֵבָב לֵבָב	מֶלֶךְ מֶלֶךְ	מַלְכָּה מַלְכָּה	יָד יָד			
<i>Sing. 1 c. my</i>	“ לֵבָבִי	“ מֶלְכִּי	“ מַלְכָּתִי	“ יָדִי			
2 <i>m. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכָּתְךָ	“ יָדְךָ			
2 <i>f. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכָּתְךָ	“ יָדְךָ			
3 <i>m. his</i>	“ לֵבָבוֹ	“ מֶלְכוֹ	“ מַלְכָּתוֹ	“ יָדוֹ			
3 <i>f. her</i>	“ לֵבָבָהּ	“ מֶלְכָּהּ	“ מַלְכָּתָהּ	“ יָדָהּ			
<i>Plur. 1 c. our</i>	“ לֵבָבֵנוּ	“ מֶלְכֵנוּ	“ מַלְכָּתֵנוּ	“ יָדֵנוּ			
2 <i>m. your</i>	“ לֵבָבְכֶם	“ מֶלְכְּכֶם	“ מַלְכָּתְכֶם	“ יָדְכֶם			
2 <i>f. your</i>	“ לֵבָבְכֶן	“ מֶלְכְּכֶן	“ מַלְכָּתְכֶן	“ יָדְכֶן			
3 <i>m. their</i>	“ לֵבָבָם	“ מֶלְכָּם	“ מַלְכָּתָם	“ יָדָם			
3 <i>f. their</i>	“ לֵבָבָן	“ מֶלְכָן	“ מַלְכָּתָן	“ יָדָן			
PLURAL.				DUAL.			
	hearts	kings	queens	hands			
<i>Const.</i>	לְבָבִים לְבָבִי	מְלָכִים מְלָכִי	מְלָכוֹת מְלָכוֹת	יָדַיִם יָדַי			
<i>Sing. 1 c. my</i>	“ לְבָבִי	“ מְלָכִי	“ מְלָכוֹתִי	“ יָדַי			
2 <i>m. thy</i>	“ לְבָבְךָ	“ מְלָכְךָ	“ מְלָכוֹתְךָ	“ יָדְךָ			
2 <i>f. thy</i>	“ לְבָבְךָ	“ מְלָכְךָ	“ מְלָכוֹתְךָ	“ יָדְךָ			
3 <i>m. his</i>	“ לְבָבוֹ	“ מְלָכוֹ	“ מְלָכוֹתָיו	“ יָדָיו			
3 <i>f. her</i>	“ לְבָבָהּ	“ מְלָכָהּ	“ מְלָכוֹתֶיהָ	“ יָדֶיהָ			
<i>Plur. 1 c. our</i>	“ לְבָבֵינוּ	“ מְלָכֵנוּ	“ מְלָכוֹתֵינוּ	“ יָדֵינוּ			
2 <i>m. your</i>	“ לְבָבְכֶם	“ מְלָכְכֶם	“ מְלָכוֹתְכֶם	“ יָדְכֶם			
2 <i>f. your</i>	“ לְבָבְכֶן	“ מְלָכְכֶן	“ מְלָכוֹתְכֶן	“ יָדְכֶן			
3 <i>m. their</i>	“ לְבָבֵיהֶם	“ מְלָכֵיהֶם	“ מְלָכוֹתֵיהֶם	“ יָדֵיהֶם			
3 <i>f. their</i>	“ לְבָבֵיהֶן	“ מְלָכֵיהֶן	“ מְלָכוֹתֵיהֶן	“ יָדֵיהֶן			

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֲשָׂרָה	עֲשָׂרָה	עָשׂוֹר	עָשׂוֹר

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָדָה, § 54. 2, but in pause אֶחָה; אֶחָד occurs in the absolute in Gen. 48 : 22, 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once אֶחָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 44, 29 : 20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִם; for the Daghesth in ח see § 22. *b*; this is once omitted after Daghesth-forte, מִשְׁנֵי Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָנָה Job 42 : 13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21 : 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{ עָשָׂר	אֶחָד	עֶשְׂרִי	אֶחָת
	{ עָשָׂר	עֶשְׂרִי	עֶשְׂרִי	עֶשְׂרִי
Twelve	{ עָשָׂר	שְׁנַיִם	עֶשְׂרִי	שְׁנַיִם
	{ עָשָׂר	שְׁלֹשִׁי	עֶשְׂרִי	שְׁלֹשִׁי
Thirteen	עָשָׂר	שְׁלֹשָׁה	עֶשְׂרִי	שְׁלֹשָׁה
Fourteen	עָשָׂר	אַרְבָּעָה	עֶשְׂרִי	אַרְבָּעָה
Fifteen	עָשָׂר	חֲמִישָׁה	עֶשְׂרִי	חֲמִישָׁה
Sixteen	עָשָׂר	שֵׁשָׁה	עֶשְׂרִי	שֵׁשָׁה
Seventeen	עָשָׂר	שִׁבְעָה	עֶשְׂרִי	שִׁבְעָה
Eighteen	עָשָׂר	שְׁמֹנֶה	עֶשְׂרִי	שְׁמֹנֶה
Nineteen	עָשָׂר	תְּשֻׁעָה	עֶשְׂרִי	תְּשֻׁעָה

a. The origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִישִׁי עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עָשָׂרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר .

Twenty	עָשָׂרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים
Fifty	חֲמִישִׁים	Ninety	תְּשַׁעִּים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עָשָׂרִית Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁנָיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, וְשִׁשִּׁים וְשְׁנָיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶבָה, רֶבֶוּ or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוּאִים or רִבּוּאֵי *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשָׁה מֵאוֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רִבּוּאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 227. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant ; ראשׁוֹן *first* is derived from ראשׁ *head*.

First	רִאשׁוֹן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשִׁיעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עָשְׂרִי

The feminine commonly ends in ית , occasionally in יה . .

a. There are two examples of the orthography קַיִשׁוֹן Josh. 21:10, Job 15:7, and one of קַיִשׁוֹן Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבֵּעַ *one quarter*, חֲמִשׁ *one fifth*, עֲשָׂרוֹן *one tenth*.

PREFIXED PARTICLES.

§228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הֵל Deut. 32:6, though editions vary.

THE ARTICLE.

§229. 1. The Definite Article (הַאִי הַדִּיּוֹשָׁה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָ and that the Daghesht-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הָ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesht is conservative, §24. 3; comp. the demonstrative particle הֵא and הַא *behold!* In הוֹרִיד Jer. 29:23 K'thibh (if read הוֹרִיד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרִיד. The Arabic article is supposed to be found in the proper name אֶלְמֹדַר Gen. 10:26, אֶלְגִּבְיִש *hail*, the equivalent of גִּבְיִש, and possibly in אֶלְקִיִּם Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיא אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, §25, הָאֵר, הַבְּרָכָה but הַבְּרִיָּה.

3. Before gutturals, which cannot receive Daghesht-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הָאֵר, הָהָר, הָעֵץ Gen. 15:11, הָרָשָׁע but הָחָשׁוּךְ, הָהָרִים, הָעֵץ Jer. 12:9.

a. The article very rarely has Kamets before ה, הָהָר Gen. 6:19, הָהָרִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּלָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָהָרִים, הָהָרִים, הָהָרִים, הָהָרִים.

a. This change very rarely occurs before א, הָאֶמֶר Mic. 2:7. When א is followed by Kamets-Hhatuph, Pattahh remains הָחֶמְדָּה.

b. The article does not usually affect the vowels of the word before which it stands; in הָרֶם *mountain* and הָעָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, הָאֵר *earth* but הָאֶרֶץ. The plurals of הָאֵל *tent* and הָקֹדֶשׁ *holiness* without the article are אֵלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article בְּהָאֵלִים (for בְּהָאֵלִים) Judg. 8:11, הַקֹּדֶשִׁים Ex. 26:33, §208. 3 *b*;

קָאָח *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הַקָּאָח Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בְּשִׁמְלִים for בְּהִשְׁמְלִים, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הֵאָּה הַשְּׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הַיֵּלֶךְ *shall we go?* הֵלֹא־הִיא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַכּוֹזֵב Gen. 34 : 31, הַלְמַעֲנֹה Job 18 : 4, הַצָּרִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הַיִּרְעָהָם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הַלֵּךְ Gen. 17 : 17, הַכְּצַדִּיקָה 18 : 21, Methegh, § 45. 2, הַמֶּשֶׁל Judg. 9 : 2, הַחֲשִׁילָה Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הַבְּרָכָה Gen. 27 : 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הַיֵּיבֵב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הַיֵּלֶךְ Ex. 2 : 7, הַאֲשֶׁר 2 Kin. 6 : 22, הַהִימִיר Jer. 2 : 11, הַגֵּת Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הַאֲחָם Judg. 6 : 31, הַאֲפָדָתִי Judg. 12 : 5, הָאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הַאֲמֹר Ezek. 28 : 9, הַהִירָהָה Joel 1 : 2, הַהֶחָלֶם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיעַ for בְּרָקִיעַ, לְמִשְׁלַל for לְמִשְׁלַל, כְּדָבָר for כְּדָבָר.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּאֶרֶץ, לְאֶמֶל, בְּהָרִי.

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a.* אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, בְּאֶרֶץ, בְּאֶמֶל, בְּהָרִי, בְּאֶמֶל for בְּאֶמֶל the Seghol lengthened to Tseré in the simple syllable, בְּאֶמֶל but בְּאֶמֶל, בְּאֶמֶל but בְּאֶמֶל. Before the divine name יְהוָה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, לְיְהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֶרֶץ Isa. 10: 13 for בְּאֶרֶץ, בְּיְהוֹנָדָן Eccles. 2: 13 for בְּיְהוֹנָדָן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pre-tonic Kamets, § 64. 2, בְּאֶמֶל, בְּזֹאת, לְנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּנֵה, פָּרַח, פָּנֵה, עָנֵה and עָנֵה verbs when preceded by ל, e. g. לְנֶפֶשׁ, לְחַח, לְנֶפֶשׁ, לְרֵב, לְרֵב, לְרֵב; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מִהַם *what* they are commonly pointed בְּמִהַם, בְּמִהַם, בְּמִהַם or followed by a guttural, לְמִהַם.

5. Before the article its ה is rejected and the vowel given to the preposition, כְּדָבָר for כְּדָבָר, לְאֶרֶץ for לְאֶרֶץ, בְּהָרִים for בְּהָרִים.

a. ה not infrequently remains after כ, בְּהָרִים Gen. 39: 11, more rarely after the other prepositions, לְהָרִים 2 Chron. 10: 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשָׁבִיחַ Am. 8: 4 for לְשָׁבִיחַ, לְשָׁבִיחַ Prov. 24: 17 for לְשָׁבִיחַ.

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesheforte, מִן דָּרֶךְ for מִן דָּרֶךְ. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן הַיָּם for מֵהַיָּם, מֵהָעוֹף, מֵהָאָרֶץ, מֵן הַיָּם.

a. מִן is sometimes poetically lengthened to מִיָּן, and once has the form of a construct plural, מִיָּי Isa. 30:11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	בְּמוֹנִי	מִיָּי, מִיָּן, מִיָּן
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	בְּמוֹךָ	מִיָּךְ, מִיָּךְ
2 f.	בְּךָ	לְךָ	—	מִיָּךְ
3 m.	בוֹ	לוֹ	בְּמוֹדוֹ	מִיָּדוֹ, מִיָּדוֹ, מִיָּדוֹ
3 f.	בָּהּ	לָהּ	בְּמוֹדָהּ	מִיָּדָהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	בְּמוֹנוּ	מִיָּנוּ
2 m.	בָּכֶם	לָכֶם	בְּמוֹכֶם, בְּכֶם	מִיָּכֶם
2 f.	בָּכֶן	לָכֶן	—	מִיָּכֶן
3 m.	בָּם, בָּהֶם	לָהֶם, לָמוֹ	בְּמוֹהֶם, בָּהֶם	מִיָּהֶם, מִיָּהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּהֶן

a. The syllable מו inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, לְמוֹ, מְמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that בְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיָּי = מִיָּי. Comp. a similar reduplication of a short word, מִיָּי or מִי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהָאָרֶץ, וְהָשָׁמַיִם. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וַיִּבֶן, וַיִּמְלֹךְ, וַיִּפְּאֵם, וַיִּלְחָבְדִּיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָאֵם, וַיִּהְיֶה. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּצְוֶה, וַיִּחַלֵּי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַיִּבְהֶה, וַיִּלְוֶה, וַיִּרְעֶה.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּזְרַח Gen. 2:12, וַיִּבְרָכְשִׁי Ezek. 26:21, וַיִּסְעָדָה 1 Kin. 13:7, וַיִּצְדָּקָי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיִּהְיֶה, וַיִּחַי, וַיִּחַיִּים, וַיִּחַיִּים 2 plur. preterite and imperative of the verbs וַיִּהְיֶה *to be* and וַיִּחַי *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּחַיֵּה, וַיִּחַיֵּה for וַיִּחַיֵּה, וַיִּחַיֵּה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וַאֲדֹנָי, וַאֲדֹנָי, וַאֲלֵהֶם the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּהְיֶה when וַיִּהְיֶה has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲצַבֵּר Zech. 11:5 for וַיִּצְבֹּר Jer. 25:36 for וַיִּצְבֹּר.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder*, beyond, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִם *if*. The pronoun זֶה, of which probably שֶׁ is originally only a modification (comp. the relative use of זֶה, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אֲמִנָם and אֲמִנָם *truly* from אֱמִן *truth*, חֵן *graciously* from חָן *grace*, יוֹם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פֶּתָאָם *suddenly* from פָּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אֶדָּ *surely, only* from אֶבֶן.

(3.) By composition, as מִדֹּעַ *why?* from דֹּעַ *quid edoctus*, מִלְמַעְלָה *from above* from מִן, לְ, and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵפֶס *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יוֹדוֹ *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הוֹלֵךְ *well* prop. *recte faciendo*, הֵרֵבָה *much*, מִיָּדָה *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹבָה *well*, ראשֹׁנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיָּה *in Jewish* i. e. *Hebrew*, אֲרָמִיָּה *in Aramæic*, נִפְלְאוֹתָה *wonderfully*.

(4.) Pronouns, הֵּן *here, now* prop. *this place, this time*, הִנֵּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הִנֵּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נִשְׁ

there is prop. existence. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ם epenthetic. Thus

1. הָנִיחַ. *First person* הִנֵּנִי, הִנֵּנִי and הִנֵּנִי; הִנֵּנִי, הִנֵּנִי and הִנֵּנִי. *Second person* masc. הִנֵּנְךָ once הִנֵּנְךָ; הִנֵּנְךָ, fem. הִנֵּנְךָ. *Third person* הִנֵּנוּ and הִנֵּנוּ; הִנֵּנוּ.

2. עוֹד. *First person* עוֹדֵנִי and עוֹדֵנִי; once with *plur.* עוֹדֵנֵינוּ *Lam. 4 : 17 K'ri.* *Second person* masc. עוֹדְךָ fem. עוֹדְךָ. *Third person* masc. עוֹדָיו, fem. עוֹדָהּ.

3. אֵי, *Second person* אֵיכָּה. *Third person* אֵיוֹ, אֵיוֹ.

4. אֵן. *First person* אֵנִי. *Second person* masc. אֵנְךָ, fem. אֵנְךָ. *Third person* masc. אֵנוּ, and אֵנוּ and אֵנוּ fem. אֵנָה.

5. רֵשׁ. *Second person* רֵשְׁךָ, רֵשְׁךָ and רֵשְׁךָ. *Third person* רֵשְׁנוּ.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִתִּי *without*, בְּעֵד *through*, זֶלֶת *except*, עַל *on account of*, מִלְּךָ or מִלְּךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, בְּפָנֶיךָ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאִתּוֹ and מֵעִם *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמֵן *from*, לְפָנֶיךָ *before*, לְאַחֲרַי *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלְגִּל and בְּעִבְרֵיךָ *for the sake of*, בְּיָד *by prop.*

by the hand of, אֶל-עֶבֶר *beyond*, מֵעֶבֶר *from beyond*, לְעִמָּת *in conjunction with*, לְמַעַן and עַל-עֵקֶב *on account of*, בְּפִי, לְפִי and עַל-פִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרָאת *toward prop. to meet*.

(4.) A preposition and an adverb, בְּלִעָדִי and מִבְּלִעָדִי *without from* בַּל *not עד unto*, לְ מֵחֻלָּא *beyond*, בְּבָלִי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זוּלָתִי, נִגְדִי, עִמִּי, except אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרָיו, אַחֲרֵיהֶם; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵנוּ and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינוּתֵינוּ.

a. The plural form אַחֲרָיו occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, עִמִּי, אֶל- also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתָּנִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתָּם oftener than תַּחַתֵּיהֶם.

2. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֶת, thus, אֶתְּךָ, אֶתְּכֶם rarely אֹתְּךָ, אֹתְּכֶם rarely אֹתְּהֶם and אֹתְּהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אוֹתְּךָ, אוֹתְּכֶם.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אה *also*, אם *and* לו *if*, אשר *and* כי *that, because*, פן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions כי אם *but*, כי אה *how much more* prop. *also that*.

(2.) The conjunction כי or אשר with a preposition, as באשר *as*, אשר למען *in order that*, אשר ו *and* אשר עקב *because*, כי עד *until*, כי תחת *because*.

(3.) An adverb with a preposition or conjunction, בתקדם *before*, לכן or על־כן *therefore*, לִי־לֹא *unless* from לו *if* לא *not*.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אה, הֵה, אָהֵה *ah! oh!* אָהֵה *aha!* הֵי *ho!* וֵוֵ *woe!* אוֹי, אוֹיָה, אֲבוֹי, וֵוֵ *woe!* אֲלֵי *alas!* הֵשׁ *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הִבֵּה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הֲלִי־לָהּ *far be it!* בִּי *pray!* from בְּעִי *entreaty*, נָא *now!* *I pray thee!*

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44: This includes infinitives, which are verbal nouns, לַעֲשׂוֹת לַצַּדִּיק לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טָמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, לֹא הַמֵּתִים יְהַלְלוּ-יְהוָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition בְּ in a partitive sense, יָצְאוּ בְּנֵי-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כְּ, כְּנֹגֶה נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיוֹת לְאֶחָד הָאָדָם *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפַל בְּנֵי-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָרוּר הָיָלָהָ (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרְעִי וְנָפְלוּ וְאֲנִי קָמִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדּוּ לְשָׁאוֹל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-יָלֶךְ פָּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיֹאָה לְמוֹסֵר לִבְךָ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלִכְהוֹ רֵגוֹ *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׁמַע *and the hearer shall hear* 2 Sam. 17:9, תְּרֹשֵׁי הָרְשִׁים *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לִיָּלוֹת עֲמָל מְגוּרִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* רֵגוֹ is an abbreviation for רֵגוֹמֵר *et completio*, and so forth, § 9, 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִירָע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָהל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתָּעַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וַיִּבְלֵי הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וְאֲנִי וְהַנָּעַר נֵלְכָה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ* *a firmament, etc., and God made הַרָקִיעַ* *the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁכְּרִי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְגו'* *blessed is the man who has not walked, etc.*, Ps. 1:1, an adjective, *הַמְאִיר הַגָּדֹל* *the greater light*, *הַמְאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הָהָר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֵּׁקֶת the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֹלֹן the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרֹאֶה the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּנִּיָּה the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάβεν Δαυὶδ τὴν κυρίαν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּתַח *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings כְּנָשִׁיִּים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed בַּמַּיִם with water* Isa. 1:22, *where shall הַחֲכָמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men בְּסִנְוֵרִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* וְאֵת־הַצְדִּיקִים וְאֵת־הַרְשָׁעִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיֵשֶׁת, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הָהֹלְכוֹתָ *who went* Josh. 10:24, הַיּוֹלֵדָה *that shall be born* Judg. 13:8, הַהִקְדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְכָּרִים *who are present* 1 Chron. 29:17, בְּהַכְיִין *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָעָלֶיָּה *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּפֶּה *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַנִּדָּרִי *(the) a kid* Judg. 14:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, *as* בְּשָׁרִים *(the) scarlet*, בְּשֹׁלֶג *as (the) snow*, בְּתוֹלַעַ *as (the) crimson*, בְּצֻמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלְּאִי *the lion* and הַדּוֹב *the bear* came 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich וּבְזָהָב וּבְכֶסֶף וּבְעֹזָה *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* וְזָהָב וְכֶסֶף וְעֹזָה *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּעַל* *the lord*, *בַּאֵל* *the adversary*, *הַשָּׂטָן* *the river*, *הַיַּרְדֵּן* *the Euphrates*, *הַיַּרְדֵּן* *the descending* (stream), *הַיַּרְדֵּן* *the white* (mountain), *לְבָנוֹן* *the garden*, *הַצִּיּוֹן* *the circuit of the Jordan*, *הַמִּצְפָּה* *the watch-tower*, *מִצְפָּה* *the (first) man*, *אָדָם* *Adam*, *הָאֱלֹהִים* and *אֱלֹהִים* *the (true) God*. In *הַחֲצִי* *the half tribe of Manasseh* Dent. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, *אָבִינוּ* *our father*, *שְׁמוֹ* *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in *הַחֲצִי* *the (other) half of them* Josh. 8:33, opposed to a preceding *הַחֲצִי* *one half of them*; so in *מִבְּרָכָה* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּהִיָּה* *in the midst of my tent* Josh. 7:21, *בְּהִיָּה* *in the midst of its fold* Mic. 2:12, *כָּל-הַיְּהוּדִיָּה* *the whole of the women with child* 2 Kin. 15:16; in *לְמַעַן* Prov. 16:4 it distinguishes the noun *לְמַעַן* from the preposition *לְמַעַן*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמַּכֵּה* *the (one) smiting him* Isa. 9:12, *הַמַּעֲלֶה* *the (one) bringing thee up* Ps. 81:11, *הַמַּעֲלֶה* *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבִטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּפִרְיֵי מַעֲשֶׂיךָ* *the first-fruits of thy labours*, *נְשֵׁי בָנָיו* *the wives of his sons* Gen. 7:13, or is itself definite by construction, *מַעֲרַת שׂוּחַ הַמַּכְפֶּלֶה* *the cave of the field of Machpelah* Gen. 23:19, *אֲרוֹן בְּרִית-יְהוָה* *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, *הָאֵלֶּה* *to the tent of Sarah* Gen. 24:67, *הָאֵל בֵּית-אֵל* *the God of Bethel* Gen. 31:13, *הַיָּתִיד הָאֵלֶּה* *the pin of the web* Judg. 16:14, *כָּל הַתּוֹעֵבוֹת* *all the abominations of the nations* 1 Kin. 14:24, *הַקֶּבֶר אִישֵׁי-הָאֱלֹהִים* *the grave of the man of God* 2 Kin. 23:17, *כָּל-הַמַּמְלָכוֹת הָאֲרָצִי* *all the king-*

doms of the earth Jer. 25:26, הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַאֲסָן שֶׁבְּמִנְהָ Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנְיָמִי *the Benjamite* Judg. 3:15, בֵּית-הַשֵּׁמֶשׁ *the Bethshemite* 1 Sam. 6:14, הַבְּתְּלֵמִי *the Bethlehemite* 1 Sam. 16:18, אֲבִי-הַקְּזוּרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הַקְּזוּרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אֶרֶץ *kings of (the) earth* Ps. 2:2, לִפְנֵי שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, בֹּקֶר אָמַר שֹׁמֵר אָמַר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, שָׁנָה אַחֲרֵיהֶן *to year's end* Deut. 11:12, בְּאֹהֶל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שֵׂר-צָבָא *(the) captain of (the) host* 1 Kin. 16:16, לֵמְוִיָּאל מֶלֶךְ *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גְּבוּל *and (the) border* Josh. 13:23, רֵדְחָב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, הִתְקַדְּשִׁים *the (persons) decreeing unrighteous decrees* and writing, etc. Isa. 10:1, הַנְּבִלָה וְהַפְּסִלִי *Opsallery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְזִמְרָתִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, יָלִיד יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אִתּוֹת הַנְּבִלָּוֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן הַכֶּם* *a wise son* Prov. 10:11, *הַתֵּן יֵצֵא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֶיהָ הַרְבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹרָא וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּלִים* *many sons* 1 Chron. 28:5, *רַבּוֹת נִחִים* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶר בְּעֵשֶׂהוּ* *his strange work*, *נְבִרָהוּ* *his strange task* Isa. 28:21, *צַדִּיק נְבִירִי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוֹתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַתְּנִלָּה הַרְשָׁה* *the new cart* 2 Sam. 6:3, *הַיָּצֵן נְבִרָהוּ* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אָחִיךָ אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *רָעָה הַבָּהֶם רָעָה* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַיָּצִר הַגָּדוֹלָה* *the great court* 1 Kin. 7:12, *אִישׁ הַגֶּשֶׁר* *the rich man* 2 Sam. 12:4, *הַגְּדוֹל בֹּר* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵמָּה* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, **הָאֵרֶץ הַשְּׁלֵמָה הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּהּ** Deut. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, **זֶה לֶחֶמֶנוּ** *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56, **זֶה הָעָם** *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in **הַגּוֹלִים הַנִּשְׁאָרִים** *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, **הַדּוֹר זֶה** *this generation* Ps. 12 : 8, **בַּלַּיְלָהָהּ** *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, **זֶה אֶתִּי** *this my oath* Gen. 24 : 8, **זֵאת אֵלַי** *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, **מִזַּת הַבֶּשֶׁת הַזֹּאת** *this small quantity of honey* 1 Sam. 14 : 29, **אִישׁ אֶפְרַתִּי הַזֶּה** *that Ephrathite* 17 : 12, **זֶה חֲלִי** *this sickness* 2 Kin. 1 : 2, 8 : 8.

NUMERALS.

Cardinal Numbers.

§ 250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **אֶחָד מְקוֹם** *one place* Gen. 1 : 9, **הַיְרִיעָה הָאֶחָת** *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, **אֶחָד מִשְׁפָּט** *one law* Lev. 24 : 22, **אֶחָד אָרוֹן** *a chest* 2 Kin. 12 : 10, **אֶחָד פָּחוֹת** *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, **אַרְבָּעָה מְלָכִים** *four kings* Gen. 14 : 9, **שִׁשִּׁים עִיר** *sixty cities* Deut. 3 : 4, **מֵאָה אֶמְוִיקִים** *a hundred cakes of raisins* 2 Sam. 16 : 1, **שֵׁשֶׁת אֲלָפִים** *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מאַת *hundred*, אַלפֿי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, שְׁלֹשָׁת אַלְפֵי מֵאֹת *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אַלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲלֵהֶנּוּ *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, יְשָׁלְשֶׁהָם *ye three, they three* Num. 12 : 4, אַרְבָּעָהָם *they four* Dan. 1 : 17, שִׁבְעָהָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁיְךָ *thy fifty*, חֲמִשָּׁיו *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אֲלֵפִי *my thousand* Judg. 6 : 15, אֲלֵפֶיכֶם *your thousands* 1 Sam. 10 : 19, רֶבְבָהֵיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 40 : 22, עֶשְׂרִים אֲתֹנֹת *twenty she-asses* Gen. 32 : 16, מֵאֶה-אֶלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, דְּלָתָה *three leaves* Jer. 36 : 23, שְׁלֹשָׁה כַּסִּי חֲרִי *three baskets of bread* Gen. 40 : 16, אַרְבָּעָה עָשָׂר *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וָאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אִישׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *שָׁנָה* *מֵאוֹת* *הַשָּׁנָה* *nine hundred years* Gen. 5:5, *אַלְפָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִשָּׁה* *שֶׁקֶל* *עָשָׂר* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה* *שָׁנָה* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ* *אֲמָה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמֹנִים* *בְּנֵי-חַיִל* *thirty companions* Judg. 14:11, *שְׁמוֹנִים* *בְּנֵי-חַיִל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים* *וּשְׁנַיִם* *חִלְדָּיִם* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה* *זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ* *מֵאוֹת* *כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-טַעֲנִיִּים* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע* *בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפָּה* *מֵאתִים* *חֲמִשִּׁים* *וָאַרְבָּעֵה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שְׁבַע* *וּשְׁלֹשִׁים* *וּמֵאת* *שָׁנָה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאת* *שָׁנָה* *וְעֶשְׂרִים* *שָׁנָה* *וּשְׁבַע* *שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4 : 9, הָאַרְבָּעִים *the forty* Gen. 18 : 29, הַמֵּשִׁים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19 : 30, הַיּוֹם הָאַרְבָּעִים *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָשְׁנָיִם עָשָׂר *the twelve* 1 Chron. 25 : 19, 27 : 15, 1 Kin. 6 : 38, or to the second, הָעָשָׂר אִישׁ *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנֵים-עָשָׂר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַלְלוּם אַרְבָּעָה *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30 : 7, בְּשָׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנֵי עָשָׂרִים וְשִׁבְעִי *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁלֹשָׁה עָשָׂרִים *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנֹת וְשִׁמְנָה עָשָׂר *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שִׁבְעִי שָׁנָה *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית הַחֵיִן *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנֵים שְׁנַיִם *two by two* Gen. 7 : 9, שְׁבַע שְׁבָעָה *by*

sevens ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, **אַחַת** *once*, **שְׁתַּיִם** *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun **פֶּעַם** *stroke or beat*, **פַּעַמַּיִם** *twice* Gen. 27:36, **עָשָׂר פַּעַמַּיִם** *ten times* Job 19:3 or **רַגְלָיִם** *steps*, **שְׁלֹשׁ רַגְלָיִם** *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing, **דָּוִד הַמֶּלֶךְ** 2 Sam. 6:16, or less commonly, **דָּוִד הַמֶּלֶךְ** 13:39 *king David*, **אִשָּׁה אֶלְמָנָה** *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, **הַבָּקָר הַנְּחָשֵׁת** *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, **שְׁלֹשׁ סָאִים קֹמַח** *three measures (consisting of) meal* Gen. 18:6, **שִׁבְע־עֶשְׂרִים רָעָב** *seven years (of) famine* 2 Sam. 24:13, **שְׁלֹשָׁת שָׁבָעִים יָמִים** *three weeks (of) days* Dan. 10:3, **יָמִים מְסָפָר** *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, **אֲמָרִים אֱמֶת** *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, **לַחֵץ מַיִם** *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, **בִּינְךָ תִּרְצָלָה** *wine (which is) intoxication* i. e. produces it Ps. 60:5, **בָּקָר רֹעִי** *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרְכּ הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* אֶלֶף צֶמֶר 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem (in) Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פֶּתוֹר אֲרָם נְהָרָם *Pethor (in) Mesopotamia* Deut. 23:5, גַּלְתִּי פְּלִשְׁתִּים *Galk (of) the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֵּשֶׁק אֶלְיָזָר *Damascus (in the person of its citizen) Eliezer* Gen. 15:2, אֱלֹהִים אֱלֹהֵינוּ *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צְבָאוֹת Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, יְהוָה הַיָּבֵל *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתָּה *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

אֲבִי־י עֲמָה *the poor of thy people* Ex. 23:11, כְּבִד־אָרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמָתָא אֶרְזֵי *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions, קָדֹשׁ קָדָשׁ *holy of holies*, שִׁיר שִׁירִים *the song of songs*, עֶבֶד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ *the land of Egypt* Gen. 41:19, נְהַר־פָּרָת *the river* (of) *Euphrates* Gen. 15:18, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm* (of) *Jacob* Isa. 41:14, אֲנָשֵׁי הַתָּמָרִים *men* (who are) *merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב נָזָם *a ring of gold* Gen. 24:22, כֶּלִי־עֵץ *vessel of wood* Lev. 11:32, עֹרֹת הַעֲזִים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל כֶּמֶר *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּמֶר *the weight of a talent* 1 Chron. 20:2, מִנְיָן מְסָפָר *men of number* i. e. readily numbered, few, Gen. 34:30, אֶחָדָה עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הַיָּל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא הַחֲוִיָּה *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, קָדֹשׁ בְּגָדֵי קָדֹשׁ *garments of holiness* Ex. 28:2, יְהִי־צֶדֶק *sacrifices of righteousness*, קָדוֹשׁ קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *איש* *man*, *בָּנֵל* *lord*, *בֵּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ הָאָדָם* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *בָּנֵל הַחֲלֻמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶת יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-יָמָוֶת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-קִלְלָנִי* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשָׁעִים שָׁנָה* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כֵּלֵי הַקָּטָן* *vessels of small (capacity)* Isa. 22:24, *מֵי מַלְא* *waters of fulness* Ps. 73:10, *כָּל-בֵּית* perhaps *every house of great (size)*, though others render *every great (man's) house* Jer. 52:13. So sometimes an adverb, *מְעַט* *few men* Deut. 26:5, *עֹלֶת הַקָּדִיר* *continual burnt-offering* Num. 28:6, *הַיָּמִי הַזֶּה* *blood (shed) causelessly* 1 Kin. 2:31, *יְדֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *הַדָּבָר הַזֶּה* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֶיךָ מִקְרֹב* *a God nigh at hand*, *אֵלֶיךָ מֵרָחוֹק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֶת אֶהֱבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהֱבֵת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *הַכְּמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאָה אֱלֹהִים* *the fear of God* Gen. 20:11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קִנְיָאֵת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קִנְיָאֵת יִשְׂרָאֵל* *zeal of the people*, which is felt for them Isa. 26:11; *זִמְזֻמַּת סְדוֹם* *the cry against Sodom* Gen. 18:20, *זִמְזֻמַּת הָעָלִי* *the cry of the poor* Prov. 21:13; *חַמְסֵוֹ* *his wrong* i. e. done by him Ps. 7:17, *חַמְסִי* *my wrong* i. e. done to me Gen. 16:5; *הַדֶּרֶךְ-לָם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *הַדֶּרֶךְ* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבָה נַפְשׁ* *restoring the soul* Ps. 19:8, *אֶחֱבִי טָהֵר* *loving thy name* Ps. 5:12, *בָּאִי טָהֵר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *מִשְׁבְּרִי קוֹם* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מִיָּה אֵלֶיךָ* *smitten of God* Isa. 53:4, *יְלִידָה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְרַת־שָׂק *girded with sackcloth* Joel 1:8, לְבוּשׁ הַפְּהִיִּים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בְּקִרְאָה מְלֵכָה *on the king's reading* 2 Kin. 5:7, הוֹרִישׁוּ *his driving out* Num. 32:21, or he governed by it as its object, קָרָא־שְׁמוֹאֵל *to call Samuel* 1 Sam. 3:8, הוֹרִישׁוּם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טְמֵא־שִׁפְתָּיִם *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, בְּגָדֵי קָרְעִי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πόντος ὤκυς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הַרֵי בְּגִלְבָּעַ *mountains in Gilboa* 2 Sam. 1:21, מְלָאִי מִלִּבָּם *prophets out of their own heart* Ezek. 13:2, כְּדִי בָנוּ *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, אֲשֶׁר עַל־דֵּבַר *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד־הַשֵּׁלַח *by the hand of (him whom) thou wilt send* Ex. 4:13, תְּחִלַּת דְּבַר־יְהוָה *(what) Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, רִדְמָה וְדַעַת *wisdom and knowledge* Isa. 33:6, וְלֹא מִיָּיִן *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רִאשֵׁי בֵית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שְׁבָטָי *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־גִדְלִי לְבַב מְלֹךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, נְהַרִּי נְהַלִּי הַבֵּשׁ Job 20 : 17, *rivers, brooks of honey* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though נֹשֵׁבֵי הַבֵּשׁ may be in construction not with הַבֵּשׁ but with רוֹמֵי *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc*.

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2 : 7, זָהָב גָּדוֹלָה גְּטָרָה *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, אֲלֵלֵי הַחַיִּל *the mighty men of valour* Josh. 1 : 14, זָהָבוֹ *his idols of gold* Isa. 2 : 20, שְׁם קְדֹשִׁי *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus הַגָּדוֹל הַזֶּה Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, מַרְכָּבוֹתֶיךָ יְשׁוּעָה *thy chariots of salvation* Hab. 3 : 8, מְחֻסְרִי *my refuge of strength* Ps. 71 : 7, וְזֶה דֶּרֶכְךָ *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between כָּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל-הַשָּׂא *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek πᾶς, when followed by a definite noun כָּל means *the whole* or *all*, כָּל-הָעָם *all the people*, כָּל-הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כָּל-בַּיִת *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כָּל-רֹאשׁ *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל-מְלָאכָה לֹא-יִבְרָא *no work shall be done* Ex. 12 : 16,

אֵין כְּלִי-חַדָּשׁ *there is no new thing* Eccl. 1 : 9, neither can any god 2 Chron. 32 : 15. Comp. οὐ δικαιοῦσεται πᾶσα σάρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הִצֵּאנִי אֶשֶׁר לְאִבִּי *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. צֹאן אֲבִיהֶם Gen. 37 : 12, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמֹנִן לְאַחִינוֹם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16 : 18 (בֶּן-יִשְׁשַׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246.3), עֶבֶד לְשַׂר הַטְּבָחוֹת *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions, מִזְמֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמִישֶׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בַּשָּׁנָה הַחֲמִישִׁית לְמָלְכָה *in the fifth year of the king* 1 Kin. 14 : 25, בַּשָּׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, טוֹב כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3 : 17, הָעֵץ הַטֵּוֹב *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא פְּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵמָּה אֵלֶּה *what are these?* Zech. 4 : 5, מֶלְכִּי אֶת־הוּא *thou art my king* Ps. 44 : 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה תְּהוֹמָה *the earth was desolate* Gen. 1 : 2, הָיוּ הָעֹבֵדִים *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִתְחַל בְּהוּיָא *began (to be) dim* 1 Sam. 3 : 2; וַיִּתְחַל עָם אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּבְהִימָךְ שׁוּיָד *when thou ceasest spoiling* Isa. 33 : 1, הַפֶּה לָבֵן *has turned white* Lev. 13 : 3; so to be called, to be esteemed, etc.

b. Simple existence or non-existence is predicated by means of the particles וְשֵׁ and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, וְשֵׁ גִּיל *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מְשַׁלֵּת *thou art not letting go* Ex. 8 : 17, תָּשֵׁךְ מוֹשִׁיעַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדָּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, *הַזַּנְזָה רָפָה* *the damsel was fair* 1 Kin. 1:4, *וַיִּהְיֶה הָאָרֶץ הַזֹּאת טוֹב* *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַמְדַבֵּר* *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *טוֹבָה חָכְמָה מִפְּנִינִים* *wisdom is better than rubies* prop. *is good from rubies*, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *עָדִיק אֲתָה מִמֶּנִּי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל-בְּנֵי-אֲרָם* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּלוֹי* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַקָּטָן הַיָּפֶה* *O fairest among women* Cant. 1:8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12:14, *טוֹבָם* *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֶגְדָּל מִמֶּךָ* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וַיְהִי הָאִישׁ מִכָּל-הָאָדָם* *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יֹתֵר* *more*, *יֹתֵר אָז יִתֵּר* *I was then more wise* Eccl. 2:15.

b. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מִנְשׂוֹא* *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *מְעַט מִמֶּךָ* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *כִּן* in the following passages, in which an adjective, suggested by the context, must be supplied, *יָשָׁר מִמְּסוּבָה* *the upright (is sharper) than a thorn-hedge* Mic. 7:4, *מֵאֲפָס* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *כִּן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragoric and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נָסָה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen right-eous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord הָיָה shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יָלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *לֹא-מָתוּ O that we had died* Num. 14:2, *לֹא הָכְמוּ O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאוּ ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהוּא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צָמֵיךְ I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֵצָה is full of violence* prop. *has been* and still is *full* Gen. 6:13; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 מֵאַיִן בָּאתֶם *whence have ye come*, but in Josh. 9:8 מֵאַיִן תָּבֹאוּ *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord רַחֵם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* הִשְׁפַּתִּי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* יִמְלֹךְ *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* יָמוּת *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקוט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶדְרֹשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֵאבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשְׁקַל *might be weighed* Job 6 : 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יִעָשׂוּ *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכְל *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תִּבְרַכְהָ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, יְדַבֵּר-נָא *let thy servant speak, I pray thee* Gen. 44 : 18, יִגְמַר-נָא *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with *נֹכַח* and *בְּנֹכַח* *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* הָבֹיָא *before thou camest* Gen. 27 : 33, *the lamp of God* נֹכַח *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* אֶמְלֵךְ *before I die* Gen. 27 : 4, *they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמֹר saith your God Isa. 40 : 1*, the divine utterance though begun is not yet finished; *הֲלֹא תִדְעוּ do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבֹּכִי weepst thou? 1 Sam. 1 : 8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תְּרוּםִים exalteth a nation Prov. 14 : 34*, it does so now and always will; *a son יבָדֵד honoureth his father Mal. 1 : 6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist הִגְעָה used to go up from the earth Gen. 2 : 6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job הִגְשָׁה did continually Job 1 : 5*; *the daughters of Israel תִּלְכְּנָה were in the habit of going from time to time Judg. 11 : 40*; so *Gen. 29 : 2*, *Ex. 13 : 22*, *Num. 11 : 5*, *1 Sam. 2 : 19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אֲזַי יִשְׁיר־מֹשֶׁה then sings Moses Ex. 15 : 1*, *Balak בָּרַחֲמִי brings me from Aram Num. 23 : 7*; or a poet, who lives in the midst of that of which he sings, *יֵאבֵד בּוֹ יוֹם אֲנֻלֵּד בּוֹ let the day perish on which I am to be born Job 3 : 3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מֵרַחֵם אִמּוֹתִי why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *הִרְבִּיז לְמֹשֶׁה יְהוָה he makes known his ways unto Moses Ps. 103 : 7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שׂדֵינִי have wasted me, my deadly enemies יִקְרְפוּ will surround me* Ps. 17:9, *fire אֵשׁ אָכְלָה devoured before them, and after them a flame הִלְחֵט shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שָׁמְעוּ have heard יִרְאוּ they will be afraid; pangs אָחֲזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהֲלוּ were troubled, the mighty men of Moab trembling יִצְחָבוּ shall seize them, all the inhabitants of Canaan נִמְגְּגוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked וְלֹא יָרָבְשׁוּ and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragoric forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אַל-יִזְקֶינִי harm not* Ps. 105:15; *לֹא תִזְקֶנִי would mean you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragoric forms are used, when simple futurity is intended, Job 13:27, 24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God* נִסָּה *tempted Abraham* וַיֹּאמֶר *and said* ... וַיֹּאמֶר *and he said* ... ver. 3, וַיָּשָׁם *and he rose up early* ... וַיַּחַבֵּשׁ *and saddled* ... וַיִּקֶּה *and took* ... וַיִּבְקַע *and clave* ... וַיָּסֶם *and rose up* וַיֵּלֶךְ *and went unto the place* אֲשֶׁר-אָמַר-לִי *of which God had told him*. Gen. 17:5, *thy name* לֹא-יִקְרָא *shall not be called Abram* וְהָיָה *and it shall be* ... ver. 6, וְהַפְרֵתִי *and I will make thee fruitful* ... וַיַּתִּיחַ *and I will make nations of thee* וּמְלָכִים *and kings shall come out of thee*. וַיֵּצֵא

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וַאֲרָאָה *(and) I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וַיִּשְׁחָק *he shall deride every stronghold* וַיַּצְבֵּר *and shall heap up earth* וַיִּלְכְּדָהָ *and take it* Hab. 1:10, *who* הַבָּשָׂה *shall do evil* ... וַיֵּלֶךְ *and shall go and serve other gods* Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2, *I will watch to see what he will say to me* ... וַיִּחְלֶנִי *and (after I had thus watched) the Lord answered me*. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי *And it came to pass* Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וַיִּצְטָרֶךָ *when there shall come upon thee all these things* Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה *and it shall come to pass* Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, *go unto Pharaoh* וְאָמַרְתָּ *and say to him* prop. *and thou shalt say* Ex. 7:26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep* וַיָּבֵא *and there came* ... וַיִּקְחֵהוּ *and took* ... וַיֵּצֵא *and I went out* ... וַיַּכְהוּ *and smote him*, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהַפְרֵתִי *and I will make him fruitful*, וְהַרְבֵּיתִי *and I will multiply him* Gen. 17:20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24:4, *fallen* Judg. 4:22, or *about to fall* Jer. 37:14. Their principal uses are the following, viz.:

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֱהִיב *loveth righteousness and justice* Ps. 33:5, *a generation* הִלֵּךְ *goeth, and a generation* בָּא *cometh, and the earth* עֲמִידָה *abideth for ever* Eccles. 1:4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִירָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְחָמִיד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מַהֲצַתָּה רֹאֶה *what seest thou?* Jer. 1:11, הִנְנִי מְבִיא *behold, I am about to bring the flood* Gen. 6:17, נָתַן *giving* נָתַן *given*, מְשִׁיב *restoring* מוֹשֵׁב *restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, בָּיָה *dying and dead*, נָפַל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד-צֹדֵד *that hath hunted venison* Gen. 27:33; *these are the gods* הַמִּצִּיבִים *that smote Egypt* 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלָּחֵם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וָלוֹט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19:1; *he spake to his sons-in-law* בְּנֵי-הָיָהוּ *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּמִמָּדוֹ קָרָעִים *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נוֹלֵךְ (who shall then be) born Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses kept the flock of Jethro* Ex. 3:1, *his throne shall be established for ever* 1 Chron. 17:4.

INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אֵלֶּה וְכַחַשׁ וְרָצַח וְגָנַב וְנָאָה (there is) cursing and lying and killing and stealing and committing adultery Hos. 4:2, *to do justice* (is) a joy to the righteous Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אוֹכֵל לְהִלָּחֵם בוֹ *I shall be able to fight with him* Num. 22:11, זָמַן לָמוּת וְזָמַן לָלֶדֶת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how) to go out and to come in* 1 Kin. 3:7, הָאֵתָּה הִסְתָּרָה וְהָאֵתָּה הִפְלֵסְתָּ *thou hast refused to be ashamed* Jer. 3:3, אֵת סְפוּר וְזָמַן רָקִיד *a time to mourn and a time to dance* Eccles. 3:4, מְהִירָה לְעִירֹם *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, כְּ *in*, כְּ *like*, אֵת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, לְכֵן *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַד לְיָדָבֵר *learn to do well*, אָשִׁיר אֲשֶׁרִי הַזֵּיוֹן *redress wrong* Isa. 1:17, *until he knows to refuse the evil, and to choose the good*, 7:15, וְלֹא-אֲבוֹנוּ בְּדַרְכָּיו *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וְנִמְאָס *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאָם *in their being created* i. e. *when they were created*; *in the day of the Lord God's making earth and heaven* Gen. 2:4; *there was no water for the drinking of the people* Ex. 17:1; וְשִׁבְתִּי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *תִּצְאֵת פְּנֵי-רָשָׁע* *the accepting of the person of the wicked* Prov. 18:5, *תִּתְּנָה-בָּהֶם* *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּתְּקֵן* *and they blew the trumpets* *וַיִּכְרְשׁוּ* *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *כָּל-זֶה רָאִיתִי וְנָתַתִּי אֶת-לְבִי* *I have seen and applied my heart* Eccl. 8:9; *וְקָנוּ* *they shall buy fields for money* *וְכָתוּב* *and write the papers* *וְחָתְמוּ* *and seal (them)* *וְהָיָה* *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *יָרֵב עִם-שְׂדֵי יְהוָה* (shall) *the fault-finder contend with the Almighty* Job 40:2, *וְחַיִּים רָצוּ וְשׁוּבוּ* *the living creatures ran and returned* Ezek. 1:14, *וְאָנֹכִי טִיַּחְתִּי* *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *וְהָלַךְ וְדִבְרָהּ* *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאֵל הָלַךְ* *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אוֹסִיף עוֹד אֲרַחֵם* *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *הָלַךְ מִשְׁלֵימַי* *being early to go* or *going early* Hos. 6:4, *אֵיכָל וְרָאִיתִי* *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסַּף טָלַח Gen. 8:10 *and he added to send* or וַיִּסַּף וַיִּשְׁלַח 1 Sam. 19:21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶבְל נְהַבֵּנוּ *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6. לֹא הוֹסִיפִי יִקְרְאוּנִי לָךְ *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, לֹא יִדְעָתִי עַבְדָּה *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; וַיֵּדָעְתִּי וַיִּצְאָהוּ *I knew and might find him* i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it אֵת the sign of the definite object; if a personal pronoun, it is suffixed either to אֵת or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive אֵת, whether it is definite by signification, as a proper noun, *God tempted Abraham* Gen. 22:1, or is made so by the article, *God saw the light* Gen. 1:4, a pronominal suffix, *take, now, my blessing* Gen. 33:11, or construction with a definite noun, *Jacob called the name of the place* Gen. 35:15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, אֵת may be repeated before each of them, *I have given this land... the Kenite and the Kenizzite, etc., etc.*, Gen. 15:18-21; *they stripped Joseph of his coat the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵת*, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת-מִצְבֵּהָ the pillar* 2 Sam. 18:18; and *carver strengthened אֶת-צִבְרָה gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵת*: *אֵת-הַזֶּה this ye shall eat* Lev. 11:9; *put אֶת-הַזֶּה this (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר-אֵת whom they have cast into the prison* Jer. 38:9; *he knew אֵת אֲשֶׁר-עָשָׂה what his youngest son had done to him* Gen. 9:24; *אֶת-מִי חָלַפְתָּ whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *מֶה*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל all, every*, Gen. 1:29, *אֵיךְ any one, each* Ex. 21:28, *אֶחָד one* 1 Sam. 9:3. With personal pronouns, *אֶתְּהֶם* Gen. 32:1, or *וַיְבָרֶכֶם* Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מָלֵא הָאֲנָשִׁים the house was full (of) men* Judg. 16:27, *שָׂבַעְתִּי עֹלֹת אֵילִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *לֹא חָסְרָנוּ כֵּל we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills הָרֵב תִּלְכְּנָה shall run (with) milk* Joel 4:18, *mine eye יָרְדָה מַיִם runneth down (with) water* Lam. 1:16; *עָלָה כָּלֹ קַמְשׁוֹנִים it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *אֵת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיָּבֹאוּ הָעִיר walking (in) righteousness* Isa. 33:15, *וַיָּצֵאוּ אֶת-הָעִיר and they came into the city* Josh. 8:19, *וַיָּצֵאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *חֲלֵמְתִי הָלָם I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ-שָׁם מִסְפָּד and they lamented there a lamentation* Gen. 50:10; *יְהִי הָבֶל תְּהִבָּל ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, *הָמָה נְדִיָּה קִנְאָתִי* *I have been zealous a great fury* Zech. 8:2, *אֲרִישָׁן הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15:23; *אֲנִי הַנֶּסֶא אֶגְדֵּל* *in the throne will I be greater than thou* Gen. 44:40; *יָרַךְ הַדֶּרֶךְ* *ye perish as to the way* i. e. lose the way Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32:5, *וַיֹּאמֶר לְרֵבְקָה אֶת־דְּבָרֶיהָ* *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל תֵּרֶע בְּעֵינֶיךָ אֶת־הַדָּבָר* *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 *תִּקְרָא אֶת־הָעִיר* *the city shall be given*, the verb agrees with *לִיר* notwithstanding its reception of the sign of the object: *אֶת* is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַחֲבֶרֶת לְכָל* *as for the iron, it fell* 2 Kin. 6:5; *אֶת־כָּל־אֵלֶּה אֲנִשִּׁי הָיִל* *as for all these (they were) men of valour* Judg. 20:44; *אֶת־הַקְּוִוִּי אֲנִי* *as for my statutes they did not walk in them* Ezek. 20:16. Some regard *אֶת* as the sign of the object in such passages as *בָּא הַצִּיָּרִי וְאֶת־הַדּוֹב* 1 Sam. 17:34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, *אֶת* is the preposition *with*, §238. 2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ אֶת־הָעִיר* Gen. 44:4,

or by the indirect, *יָצְאוּ מִדְּהָעִיר* Josh. 8 : 22 ; *לִנְלָחֵם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בַּה* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to*, *in reference to*, thus, *אָהַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *שָׂהַח* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *תִּפְּקֹדוּ* *blow the trumpet* Hos. 5 : 8, *וַיִּתְּקֵן בְּשִׁפְפֹר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-gnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *הַעֲלֵתָ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּחָדוּ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מָקַרְנִי רַמִּים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מִנְיָנָהּ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הָרָאָנוּ אֶת־כָּל־אַלֶּהָ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנִחַלְתָּ אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אָמַר אֲדָמוּ* *which God commanded him* Gen. 6 : 22 ; *לְהוֹדִיעַ אֶת־בְּנֵי יִשְׂרָאֵל אֶת־כָּל־חֻקֵּיהֶם* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת־כָּל־אֹיְבָי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

קָרַשׁ שְׂאוּ יְדֵיכֶם לְקֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ; וְהָיָם מְהוּמָה *and he shall discomfit them a discomfiture* Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמוּ אוֹתוֹ אֲבָנִים *and they overwhelmed him with stones* Lev. 24 : 23 ; וְהִתְקַדְּתָּ אֹתָם אֲבִילָט *and thou shalt gird them with a belt* Ex. 29 : 9 ; אֲשֶׁר-תִּזְרַע אֶת-הָאָדָמָה *with which thou shalt sow the ground* Isa. 30 : 23 ; וַיִּצְּרֵר אֶת-הָאָדָם עָפָר *and he formed the man of dust* Gen. 2 : 7 ; וַיִּבְלֵה אֲשֶׁר שְׁלַחְתִּי *for which I have sent it* Isa. 55 : 11 ; וַיִּבְנֶה אֶת-הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, הָאֶרֶץ הַזֶּהָבָה נָתַתְּנִי *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, לִי וְנִתְּחָה לָּי *they did thee evil* Gen. 50 : 17, comp. הָאֶרֶץ לָהֶם רָעָה *Isa. 3 : 9 ; וַיִּשְׁכְּרוּ אֶת-מִלְכָּהּ מִצָּבָה* *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31 : 18 ; צָמַמְתִּי *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לִדְעַת רָשָׁע כָּסֵל *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שָׁמַעְתִּי אֶפְרַיִם מְתַוָּהֵד *I have heard Ephraim bemoaning himself* Jer. 31 : 18, רָאִיתִי אֶתָּה צְדִיקָה *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְיִמְלְכֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, וְתִמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1 : 7, קָרִישׁ כְּתִנְתּוֹ *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, שְׁלַחְתָּ קָשָׁה *sent (or charged) with a painful message* 1 Kin. 14 : 6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲיֵה-טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *אֲנִי מְאֹד מְרַבָּה שְׂכָרְךָ* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *לַבֹּקֶר וְלָעֶרֶב וְצָהָרִים* *evening and morning and noon* will I pray Ps. 55:18; *הַיָּלֵל* *to-night* Num. 22:8; *גִּדְעוֹן* *Gideon* came *הַבֹּקֶר* *at the beginning of the watch*. Time how long: *וְהָיָה כִּי יִשְׁמְרֶה* *and he shall shut up the house* *שִׁבְעַת יָמִים* *seven days* Lev. 14:38; *הָאֲדָמָה* *the land* rested *שְׁמוֹנִים שָׁנָה* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לְחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלוֹשׁ אַמּוֹת גְּבוּהָ* *three cubits high* Ezek. 41:22; *הָיָה יוֹם הַדֶּרֶךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *כְּכֹל מִסְפַּר כָּלם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *וְהָיָה בְּבֵטָחָה* *ye shall dwell in security* Deut. 12:10; *וְלֹא תֵרָאֶה* *ye shall not go loftily* Mic. 2:3; *וְהָיָה לְפָנֵינוּ* *according to a law of Israel* Ps. 122:4; *וְלֹא תֵרָאֶה שָׁמָּה* *for fear of briars* Isa. 7:25; *וְלִשְׁכָּתוֹ* *to serve him* *אֶחָד* *prop. shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נָשָׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *רְחוֹק בְּרִשְׁתָּיִם יִשׁוּבָהּ* *salvation is far from the wicked* Ps. 119: 155, *תִּרְדְּוּ טִיפְלוֹת* *tremble ye careless women* Isa. 32: 11. The singular for the plural: *יָבֹא דְבָרֶיךָ* *let thy words come to pass* Judg. 13: 12, *מִשְׁפָּטֶיךָ יָשָׁר* *upright are thy judgments* Ps. 119: 137, *מַכּוֹתֶיהָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1: 9. The masculine singular for the feminine plural: *לֹא יִסָּג בְּלִמּוֹת* *reproaches cease not* Mic. 2: 6, *יִהְיֶה-לָּהּ חֲלוֹת* *until calamities be overpast* Ps. 57: 2, *וַיְהִי-לּוֹ נָשִׁים* *and there were to him wives* 1 Kin. 11: 3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יִהְיֶה מְאֹדָּהּ* *let there be lights ... and let them be for signs* Gen. 1: 14, *וַיְהִי אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9: 6. In 1 Kin. 10: 12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271. 4. a, *וַיִּזְרְעוּ אֲשֶׁר* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35: 26, comp. Gen. 4: 18, 46: 22, 27, *בְּנֵי-בֵית הָיָה לִי* *there was to me (i. e. I had) house-born servants* Eccles. 2: 7, comp. Gen. 47: 24, Ex. 12: 49, 28: 7, Num. 9: 14, 15: 29, Deut. 18: 2, 1 Chron. 24: 28, 2 Chron. 17: 13, *הָיָה עֲלֶיהָ חֹשֶׁךְ* *it was dark* prop. *darkness* Gen. 15: 17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רִיחַ גְּדוֹלָה וְחֹזֶק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בָּאַרְצָה יְדָדָה וְרָגָה quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בְּשָׁלִי *for thee longs my flesh, in a dry land, and weary*. Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמָּהְרוּ הָעָם וַיַּעֲבְרוּ *and the people hastened and passed over* Josh. 4:10, צֶאֱנָן אֲבֵדוּת, *lost sheep* Jer. 50:6, כָּלָם קְדוֹשִׁים, *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַיִּשָּׂא כָל-הָעֵדָה וַיִּהְיוּ אֶת-קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, חָטְאָה עַמָּךְ *thy people has done wrong* Ex. 5:16, הָעָם יוֹשֵׁבָהּ *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֹלָיו יוֹמָת, *its owner shall be put to death* Ex. 21:29, אֶדְוָנִים קָשָׁה *a hard master* Isa. 19:4, תִּתְחַלֵּשׁ נְעִירָוֶיךָ *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly, אֵלֶּה אֱלֹהֶיךָ *these are thy gods* Ex. 32:4, 8, כֹּה-יַעֲשׂוּן אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11 : 7 and 58 : 12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בְּהֵמֹת שָׂדֵה תִּצְרוּג אֲלֶיהָ* *the beasts of the field pant for thee* Joel 1 : 20, *תִּשְׁטֹף כְּפִיחֶיהָ* *its floods wash away* Job 14 : 19, *אֲחֻזָּתָהּ הַבָּלִים* *pangs have taken her* Jer. 49 : 24, *רֶבֶצָה תַּיִם* *wild beasts, their lair* Isa. 35 : 7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהִי־לָלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6 : 9 ; *וַיַּלְלֵךְ יְהוָה* *the Lord deal kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1 : 8 ; *וַיָּמָתִי* *my dead* (Sarah) Gen. 23 : 4 ; *וַיִּשְׁתְּרֵךְ* *thou art destroyed* Jer. 4 : 30 ; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *וַיְבָרֵךְ לָלֶיהָ* *they that bless thee shall each be blessed* Num. 24 : 9 ; *וַיִּתֵּן לָלֶיהָ* *they who profane it shall every one be put to death* Ex. 31 : 14 ; *וַיִּקְחֵם צְדָקָתָם צְדִיקִים וְסִירֵי מִפְּנֵי* *they take away the righteousness of the righteous from each of them* Isa. 5 : 23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וַיֵּצֵא מֵהֶם הוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19, or it may be put in the plural, referring to them all, *וַיִּשְׁמְעוּ מִשָּׁה וְצִהָרֵן*

and Moses and Aaron did so Ex. 7 : 20, or it may agree with the nearest word, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן and *Miriam and Aaron spake* Num. 12 : 1 ; לֹא יָדַעְתָּ אֲתָה וְאֲבֹתֶיךָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָתַי אֶצְיָם *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, עֲבָדַי דָּוִד וְיֹאָב בָּא *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבֹרָהֶם וְשָׂרָה זָקֵנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנֵי נָחִיָּה *I and Jonathan my son will be* 1 Sam. 14 : 40, אֲתָה וְאַהֲרֹן אֲחִיךָ *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שָׂדֵמֶת הֶשְׁבֹּן אֲמָלָל *the fields of Heshbon languish* Isa. 16 : 8, נִמְצָא דָם נַפְשֹׁת *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל-יְמֵי-שֵׁת *and all the days of Seth were* Gen. 5 : 8, וַתֵּצֵאן כָּל-הַנְּשִׁים *and all the women went out* Ex. 15 : 20, מִבְּחַר טַלְטָלָיו *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶי לֵאָה רַחֲוֹת *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְיִי רִשִׁי *behold I (am he who) has laid* Isa. 28:16, הִנְיִי יוֹסֶה *behold I (am he who) will add* 29:14, 38:5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשִׁבְטָא *one man for each tribe* Josh. 3:12; so with numeral adjectives, § 252.4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מְעַט מְעַט *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32:7, צֵר לְצֵר צֵר לְצֵר לְצֵר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14:10; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25:13, לֵב לֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16:20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, יַעַן וְיַעַן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מְשָׁנָה וּמְשָׁנָה *all kinds of support* Isa. 3:1, comp. Jer. 48:19, or a different number, הַמְּזֹרֵם הַמְּזֹרֵם *a heap, two heaps* Judg. 15:16, שָׂדֶה וְשָׂדֶה *waste and desolate* Ezek. 6:14, שָׂדֶה וְשָׂדֶה *Lev. 23:3*.

b. Instances occur of triple repetition, קדוש קדוש קדוש *holy. holy. holy.* Isa. 6:3, אָרֶץ אָרֶץ אָרֶץ *O earth, earth, earth,* Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מִיתִי אֵלַי *my dying, mine* 2 Sam. 19:1, תְּפִיחַ יְהוָה אַתָּה *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־הִיא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךְ מוֹת תִּמְוֶה *shalt thou actually reign over us?* Gen. 37:8, תִּמְוֶה מוֹת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ הֵלֶךְ וְנָעִי *they went on lowing as they went* 1 Sam. 6:12, וַיִּדְבֹּר אֵלֵיהֶם *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. נִפְחָל וַיִּפְחָל *Ex. 19:13*, פִּיֵּל בָּרוּךְ Josh. 24:10, פִּיֵּל טָרָה טָרָה Gen. 37:33, הִפְחִיל וַיִּפְחִיל 1 Sam. 23:22, הִפְחִיל מוֹת יוֹמָה Ex. 19:12, הִפְחִיל וַיִּפְחִיל Isa. 24:19; or one derivative species with another of like signification, תִּפְחִיל לֹא תִפְחִיל Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1:2 (אָסַף and אָסַף), יָדַע וַיִּדְבֹּר Isa. 28:28 (אָדַע and אָדַע).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּבְלֵל תִּבְלֵל Neh. 1:7, הִוִּיתָ אֶת־הָאֱלֹהִים Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בָּהֲזָלִיתָ נִבְזָלָה 2 Sam. 6:20. The finite verb is repeated, וַיִּשָּׁב וַיִּשָּׁב 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, עָרִיב תִּלְוֹר Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. הָלַךְ הָלַךְ וַיֵּלֶךְ ... טָרָה וַיֵּלֶךְ 2 Sam. 15:30, הָלַךְ הָלַךְ וַיֵּלֶךְ Jer. 41:6; an adjective may even take the place of the second, וַיִּלְכֶּה הַלֹּוֹךְ Gen. 26:13, הָלַךְ וַיִּלְכֶּה Judg. 4:24; the finite verb is

omitted in מִרְדָּבַי הֲלֵךְ וְגִדּוּל Est. 9:4, the substantive verb takes its place, הָיָה הַלֵּוֹי וְהַסֹּדֶר Gen. 8:5, וְהָיָה הַלֵּוֹי וְגִדּוּל 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הֲלָלִים הָלֹוֹךְ וְהַקָּצֵי Josh. 6:13, הַלֵּוֹי וְהַקָּצֵי ... הֲלֵךְ 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הָ, הֲתֵלֵךְ *wilt thou go?* Gen. 24:58, אֲנִי אֶל־הֵם *am I in the place of God?* Gen. 50:19; an indirect question by הָ or אִם *if, to know* אֲהֵבִים הֲיִשְׁלָם *whether you love* Deut. 13:4, *inquire* אִם־אֶתְהַלֵּךְ *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הָ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הָ and the second by אִם or וְאִם, הֲתֵלֵךְ בְּנֵךְ, וְאִם אֵלֶּה *is this thy son's coat or not?* Gen. 37:32; הֲיִשְׁפֵּץ הַיָּמִין *is it any pleasure to the Almighty that thou art righteous* or *is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by אִי or, *who knoweth* הֲיִהְיֶה אִי כָכָה *whether he shall be a wise man or a fool* Eccl. 2:19, or by הָ repeated הֲיִהְיֶה הֲיִהְיֶה *whether they be strong or weak* Num. 13:18, הֲנִקְרָאנוּ לְפָנֶיךָ *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם הֲפֹכֶם אֶת־הַחֶמֶר הַזֶּה *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם מִיָּדִי *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בֹּיָאָה *thy coming is peaceful?* 1 Sam. 16:4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שְׁלָחוֹ** *whom he has sent* 2 Kin. 19:4; *the ground* **אֲשֶׁר אָרְרָהּ** *which he has cursed* Gen. 5:29; *whose* **אֲשֶׁר זָרְעוֹ** Gen. 1:11; *houses of clay* **אֲשֶׁר בְּעֶפְרָם יְסוּדָם** *whose foundation is in the dust* Job 4:19; *the place* **אֲשֶׁר עָלָיו** ... *upon which* Ex. 3:5; *thou* **אֲשֶׁר בָּחַרְתִּיךָ** *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאֵהוּ** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיִּצְוֵהוּ אֵת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand* **אֵת אֲשֶׁר-יִקְרָה** *what shall befall* Dan. 10:14.

a. The only exception is **אֲשֶׁר לִבִּי** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשִׁחָתָהּ עָשָׂה** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* **עָשָׂהוּ** *(who) made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלֶחַ *by the hand of* (him whom) *thou wilt send* Ex. 4:13, (so doth) הַטָּאֵר הַקָּבֵר *the grave* (those who) *have sinned* Job 24:19.

§ 286. The demonstrative זֶה or זֹה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַיְּסֻדָּה *the place that thou hast founded* Ps. 104:8, מְזֻמּוֹת זֵל הַשִּׁבְיָה *devices, which they have contrived* Ps. 10:2.

CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִכָּל עֵץ *but of the tree of the knowledge, etc.*, Gen. 2:16, 17, or one expressing a reason, *give us help from trouble* וְשִׁוּא *for vain is the help of man* Ps. 60:13, an inference, *I have no pleasure in the death of him that dieth* וְהִשְׁבִּיחַ *wherefore turn* Ezek. 18:32, design, וְחַיֵּי וְחַיֵּי *do this and live* i. e. in order that you may live, Gen. 42:18, a comparison, *man is born unto trouble* וְהַנִּיחַ *and* (i. e. as) *the sparks fly upward* Job 5:7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמִּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7:6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהיה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום וישא אברהם את עיניו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; וְהָם דִּרְכָּיָהּ תִקְנֶנָּהּ *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* נַאֲדִי *I have been so hitherto, but now* נַאֲדִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. *a.* (4), without the article, §248, comp. εἰ ἀρχῇ John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, כָּא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. *a.*, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. *d.*, only used in the plural, §201. 1, §203. 5. *c.*

וְאֵת the conjunction ו, §234, and אֵת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. *b.*, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnabh is preceded by Munabh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

VERSE 2.

הַיָּהוּה, לֵה verb הָיָה, § 169. 1, with Methegh, § 45. 2, Kamets distinguished from Kamets-Hhatuph, § 19. 2.

בְּהֵי Segholate nouns of class I. from לֵה roots, § 184. 6, abstracts used instead of adjectives, § 254. 6. *a*, assonance or paronomasia. Double accent, § 30. 1.

עַלְפֵי Makkeph, § 43, פָּיָה noun of class I., form 2, § 185. 2. *d*, only used in the plural, § 201. 1, § 209. 1; here in the construct state, § 214. 2, § 216. 1, with its possessive sense, § 254. 1.

פָּנֵי הַיָּם noun of class III from פָּנָה root § 190. 6, article omitted as if from a proper noun, § 246. 1, or by a kind of poetic brevity, § 247, *the face of ocean*.

מְרַחֵם Piel participle of the Ayin Guttural verb רָחַם, § 116. 4, § 121. 1, feminine, § 205, as the predicate without the article, § 259. 2, although its subject is definite, § 246. 3; the participle expresses continuous action, § 266. 1, belonging to the period before spoken of, § 266. 3.

הַיָּמִים noun used only in the plural, § 201. 1, § 203. 5. *c*; vowel changed by the pause accent, § 65. 1.

This verse consists of two clauses, § 36. 1; the clause of Athnahh is subdivided by Zakeph Katon and R'bhia, § 36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, § 38. 4, Athnahh by Munahh and Tiphhha, § 38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, § 38. 4, and Silluk by Merka and Tiphhha, § 38. 1.

VERSE 3.

וְיִצְמַח Kal future of Pe Aleph verb צָמַח, § 110. 3, with Vav Conversive, § 99. 1, § 265, which removes the accent to the penult and changes the vowel of the ultimate, § 99. 3. *a*, § 111. 2. *a*.

יִהְיֶה apocopated future of הָיָה verb לִהְיוֹת, § 171. 1, § 177. 1, with a jussive sense, § 264.

וַיִּהְיֶה future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּבְרָא Kal future of בָּרָא verb רָאָה with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבְרָא Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb קָרָא, § 162. 2.

וַיִּקְרָא P'sik, § 38. 1. *a*.

לְאֵלֶיךָ preposition ל with the vowel of the article, § 231. 5.

יוֹם noun, whose plural is יָמִים, § 207. 1. *f*.

וַיִּקְרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לְאֵלֶיךָ paragogic הָ, § 61. 6, § 219. 2, with the noun לְאֵלֶיךָ, a Segholate of class I. from an ע"י root, § 184. 6, having a pause accent, § 65. 1.

אֶחָד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

וַיִּקְרָא noun of class I. form 2, § 185. 1.

בְּתוֹכָהּ preposition ב, § 231. 1, with the construct of תוֹכָהּ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מְבַרֵּךְ Hiphil participle of בָּרַךְ, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

VERSE 7.

וַיִּקְעַשׂ פֿ guttural and לָהּ verb קָעָה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִפְתָּח composed of the prepositions מִן and מִתָּחַ, § 237. 2 (1).

מִעַל composed of the prepositions מִן and עַל.

VERSE 8.

שְׁמַיִם with pause accent, § 65 (1).

בְּקָר , עָרָב class I. Segholates, § 183.

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249. 2, 251. 1. <i>a</i>
19... 280. 3
23... 173. 3
8: 5... 282. <i>c</i>
7... 282
10... 269. <i>a</i>
12... 149. 2
17... 150. 1
18... 147. 5
9: 14... 139. 1
20... 258. 3. <i>a</i>
24... 147. 5, 270. <i>c</i>
10: 5... 220. 2. <i>b</i>
19... 56. 4, 126. 2
21... 256. <i>a</i>
25... 250. 2 (2)
26... 229. 1. <i>a</i>
11: 1... 223. 1. <i>a</i>
6, 7... 141. 1
7... 86. <i>a</i>
9... 57. 1
16... 251. 2
30... 56. 2
31... 22. <i>b</i>
12: 2... 263. 1
4... 10. <i>a</i>
5... 254. 1 bis
7... 262. 1. <i>b</i>
8... 19. 1, 220. 1. <i>b</i> | 12: 12... § 243. 3
20... 43
13: 2... 245. 5. <i>d</i>
4... 4. <i>a</i>
6... 275. 1. <i>a</i>
9... 119. 1, 180. <i>a</i>
14: 2... 71. <i>a</i> (3)
4... 252. 2
6... 221. 6. <i>b</i>
8... 203. 5. <i>c</i>
9... 250. 2 (1)
10... 63. 1. <i>a</i> , 219.
1. <i>b</i> , 280. 2
19... 10. <i>a</i>
15: 1... 246. 3, 249. 2,
274. 1
2... 47, 253. 2. <i>b</i>
8... 262. 1. <i>b</i>
11... 229. 3
12... 245. 4
17... 275. 1. <i>c</i>
18... 254. 3
18-21... 270. <i>b</i>
22... 245. 5. <i>a</i>
16: 5... 4. <i>a</i> , 254. 9. <i>a</i>
11... 90 (2 f. s.)
13, 15... 43. <i>a</i>
30... 60. 3. <i>b</i> (2)
17: 4... 65. <i>a</i>
4, 5... 215. 1. <i>e</i>
5... 271. 4. <i>a</i>
5, 6... 265
8... 30. 2, 254. 5
11... 273. 5
12... 254. 6. <i>a</i>
17... 24. <i>b</i> , 230. 2
<i>a</i> , 254. 6. <i>a</i> , 283.
2. <i>a</i>
19... 90 (f. s.)
20... 265. <i>b</i>
18: 1... 262. 1. <i>a</i> , 274.
2. <i>b</i>
6... 253. 2
11... 276. 3
20... 254. 9. <i>a</i>
21... 24. <i>b</i> , 39. 3. <i>b</i> ,
230. 2. <i>a</i>
23, 29... 251. 4
19: 1, 4... 266. 3
9... 131. 3
11... 207. 1. <i>a</i> , 245.
5
12... 38. 1. <i>a</i>
14... 24. <i>a</i>
19... 86. <i>b</i> (2m.),
105. <i>a</i> , 105. <i>d</i>
30... 251. 4 | |

- 26: 4....\$ 30. 2, 246. 3
6....36. 1
8....245. 3
13....282. *c*
15, 18....104. *g*
22....156. 4
28....36. 1
29....60. 3. *a*
27: 1....88 (f. pl.)
4....263. 1. *b*
9....119. 1
12....141. 6
16....36. 2
19....105. *b*
23....270. *b*
25....263. 1
26....131. 3
27....120. 3
29....177. 1
33....263. 1. *b*, 266.
2. *a*
36....252. 4
38....16. 3. *b*, 230.
2. *a*
42....271. 4. *a*
44....223. 1. *a*
28: 2, 5, 6, 7....33. 1. *a*
9....39. 4
12....55. 1
20, 21....287. 2
29: 2....263. 4
3....139. 1
5....22. *a*, 230. 2. *a*
6....34
8....139. 1
9....34, 257
10....10. *a*
17....278
20....223. 1. *a*
23....10. *a*
32....105. *a*, 118. 3
35....245. 3. *b*
30: 1....34
5....127. 1
6....104. *a*
7....252. 1
15....245. 3. *b*
16....249. 2. *b*
19....215. 1. *b*
27....131. 3
31....43
32....44. *a*
33....24. *a*
38....45. 2, 88 (f. pl.) bis, 216. 2. *a*
39....60. 3. *b* (2)
31: 4....45. 2. *a*
6....71. *a* (2)
9....220. 1. *b*
13....19. 2. *a*, 246.
3. *a*
27....126. 1
30....86. *b* (2 m.),
91. *b*
32....104. *i*, 285.
2. *a*
36....75. 1
39....61. 6. *a*
32: 1....270. *c*
5....111. 2. *b*
16....250. 2 (3)
20....61. 1. *c*, 88
(pl.), 55. 2. *a*
22....45. 3
23....249. 2. *b*
33: 5....220. 1. *b*
6....88 (f. pl.)
11....43, 166. 1,
270. *b*
34: 17....100. 2. *a* (1)
21....258. 2
34: 30....\$ 254. 5
31....230. 2
35: 7....275. 3. *a*
15....270. *b*
18....34
22....39. 4. *a*
26....275. 1. *c*
29....22. *b*
37: 2....249. 1. *b*
8....282
9....271. 3
12....257
14....10. *a*
19....73. 2. *a*, 254.
6. *a*
20....104. *i*
22....60. 3. *b* (2)
32....24. *b*, 283. 2
33....105. *a*, 282. *a*
38: 9....131. 4
11....274. 2. *b*
25....71. *a* (3)
39: 4....119. 1
7, 12....98. 1
11....231. 5. *a*
12....22. *b*
14....119. 1
14, 17....92. *d*
20....255. 2
40: 15....93. *d*, 156. 4
16....251. 1
20....150. 5
41: 8....119. 1
11....99. 3
12....257. 2
19....254. 3
21....220. 1. *b*
33....35. 2
35....249. 2
40....260. 2 (2) *a*
43....94. *b*
51....92. *c*
42: 7....262. 2. *a*
11....71. *a* (1)
13....38. 1. *a*
18....287. 1
25....39. 4
25, 35....216. 2. *a*
36....220. 1. *b*
43: 7....45. 1
8....125. 1
14....65. *a*, 82. 1. *a*
(3), 249. 1. *b*
26....26
29....141. 3
44: 1....285. 2
4....114, 271. 2,
272. 2
17....30. 2
18....263. 1. *a*
40....271. 4
45: 22....251. 2. *c*
25....45. 3
28....45. 5. *a*
46: 2....38. 1. *a*
3....148. 2
22, 27....275. 1. *c*
28....22. *b*
47: 24....275. 1. *c*
48: 20....270. *c*
22....223. 1. *a*
49: 3....65. *a*
5....216. 1. *b*
8....281
10....24. *b*
11....53. 2. *a*, 61. 6,
a, 218, 220. 1. *b*,
221. 5. *b*
12....215. 1. *a*, 259.
2. *b*
17....216. 2. *a*
49: 19....\$ 140. 1
23....139. 1
50: 9....248
10....271. 3
17....273. 3. *a*
19....283. 1
23....22. *a*
26....147. 5
EXODUS.
1: 1....\$ 21. 1
7....273. 5
10....58 (3f. pl.)
16....177. 2
2: 3....24. *b*, 104. *e*
4....53. 3. *b*, 148.
2, 150. 3 (p. 182)
7....230. 3
9....150. 2, 151. 1,
161. 5
10....104. *k*
17....104. *g*, 105. *a*
20....60. 3. *c*, 98. 2,
164. 3
23....51. 2
3: 1....266. 3. *a*
2....53. 2. *a*
4....39. 1. *a*
5....131. 3, 285. 1
8....248
13....75. 1
4: 2....24. *a*, 75. 1
10....254. 6. *a*
11....158. 2
13....255. 2, 285. 3
23....126. 1
29....112. 3
31....275. 2. *a*
5: 5....86. *b* (2m.),
7....151. 2
8....39. 1. *a*
16....166. 1, 275.
2. *b*
6: 14....255. 3
16....251. 3
29....10. *a*
7: 10....262. 1
11....53. 2. *a*
20....276. 1
22....53. 2. *a*
26....265. *b*
8: 1....131. 3
17....258. 3. *b*
23....100. 2. *a* (1)
9: 3....10. *a*, 177. 1
15....119. 1
18....27, 104. *e*
25....126. 2
29....88 (pl.)
10: 1....249. 2. *b*
3....173. 2
8....271. 4. *a*
24....150. 5
11: 8....249. 2. *b*
12: 7....45. 2
16....256. *c*
21....89 (f. s. &
m. pl.)
39....141. 6
49....275. 1. *c*
13: 1....24. *a*
2....92. *c*
9....254. 7
16....220. 1. *b*
22....263. 4
14: 4....22. *b*, 91. *c*
14....119. 1
17....22. *b*, 91. *c*
15: 1....22. *b*, 263. 5
15: 2....\$ 56. 1, 105.
b, 131. 1, 247. *b*
4....277. *a*
5....61. 6, 104. *f*
6....60. 3. *a*, 61.
6. *a*
9....104. *f*
10....11. 1. *b*, 61. 6,
139. 1
11, 13....22. *b*
14, 15....263. 5. *a*
16....22. *b*, 61. 6. *a*
17....24. *b*, 190. *a*
20....277. *a*
21....22. *b*
26....112. 3
16: 5....38. 1. *a*
7, 8....71. *a* (1)
14....180. *a*
15....39. 5. *b*
23....38. 1. *a*, 112. 1
27....242. *a*
17: 1....207. *d*
8, 10....119. 1
11....275. 2. *b*
18: 8....104. *i*
10....215. 1. *b*
11....262. 2
21, 25....225. 1. *a*
26....88
19: 5....44. *a*
9....215. 1. *a*
12....282. *a*
13....149. 2, 282. *a*
21, 24....111. 1
20: 2-17....39. 4. *a*
4....27, 243. 2
5....111. 3. *a*
8....268. 2
10....249. 1. *c*
11....43
13....27
21: 7....98. 1. *a*
9....275. 3
11....215. 1. *c*
19....92. *d*
22....19. 2. *a*, 39.
3. *b*
28....270. *c*
30....55. 1
35....19. 2. *a*, 39.
3. *b*
36....92. *d*
22: 2....216. 1. *b*
3....166. 3
4....220. 1. *b*
8....43, 275. 3. *a*
26....220. 1. *b*
23: 11....254. 2
14....252. 4
26....207. 1. *a*
30....280. 1
31....104. *f*
24: 4....246. 3
25: 31....11. 1. *b*, 113. 1
35....280. 3. *b*
26: 2....250. 1
23....216. 2. *a*
24....53. 3. *a*
53....100. 2. *a* (1),
100. 2. *a* (2),
229. 4. *b*
27: 21....247. *a*
28: 1....119. 1
2....254. 6. *a*
7....275. 1. *c*
40....207. 1. *a*
29: 3....248. *a*
9....273. 3
20....38. 4. *a*
30....105. *a*

29: 35....\$ 65. *a*
37....229. 4. *b*
30: 18....109. 3
23....215. 1. *c*
34....38. 1. *a*
31: 13....104. *h*
14....275. 6
32: 1....75. 1, 119. 1,
249. 2. *a*
4, 8....275. 3. *a*
19....220. 2. *b*
25....104. *d*, 156. 2
33: 3....63. 1. *b*, 174. 4
13....220. 2. *b*
20....105. *a*
24....111. 3. *a*
36: 3....38. 1. *a*
28....216. 2. *a*
38: 27....250. 2 (2)
39: 30....105. *d*
40: 3....166. 4

LEVITICUS.

2: 15....\$ 71. *a* (3)
4: 13....60. 3. *a*
23, 28....150. 5
5: 21....61. 4. *a*,
205. *c*
22....119. 1
24....220. 2. *a*
6: 14....114
15....95. *a*
7: 38....216. 1. *a*
8: 3....119. 1
9: 7....98. 1. *a*
10: 4....39. 4. *a*
11....273. 2
12....39. 3. *b*
18....271. 4. *a*
19....230. 2. *b*
11: 7....126. 1
9....270. *c*
18....229. 4. *b*
32....38. 1. *a*, 254. 4
39....71. *a* (3)
42....4. *a*
43....164. 2
44....96. *b*, 242
13: 8....253. 3. *a*
4....27, 57. 2 (2)
b, 220. 1. *b*
10, 21....71. *a* (3)
51, 52....139. 3
55, 56....96. *a*
14: 8....126. 1
13....175. 2
35....242. *a*
38....274. 2. *a*
42....156. 2
43....92. *d*, 94. *b*
15: 24....87
29....100. 2. *a* (2)
32....87
16: 4....104. *h*
8....11. 1. *a*, 188. *a*
31....71. *a* (3)
18: 4....263. 1
7 *h*....172. 3
28....156. 4
19: 20....175. 5, 282. *a*
20: 3....256
7....96. *b*
21: 1....96. *a*
4....140. 4
5....97. 1. *a*
9....71. *a* (3),
140. 3
23: 3....280. 3. *a*
13....220. 1. *b*

23: 17....\$ 26
18....216. 2. *a*
22....106. *a*
30....112. 3
39....22. *a*
24: 5....100. 2. *a* (1)
22....250. 1. *a*
23....273. 3
25: 5....216. 2. *a*
21....172. 1
46....59. 3. *b*
26: 9....100. 2. *a* (1)
bis
15....141. 3
18....92. *d*
25....132. 1
33....92. *e*
34....172. 1
34, 35....65. *a*
34, 43....140. 6
27: 7....251. 2. *a*
8....112. 3
23....246. 2. *a*

NUMBERS.

1: 10....\$ 13. *b*
47....96. *a*
2: 33....96. *a*
3: 26....271. 4. *b*
49....55. 1
4: 23....22. *a*
5: 13, 14....71. *a* (3)
22....131. 2
6: 23....120. 3
8: 7....121. 3
24....22. *a*
9: 6....275. 1. *b*
7....249. 2
14....275. 1. *c*
20....253. 2
10: 23....45. 5
29....21. 1
35....4. *a*
11: 4....57. 2 (2) *a*,
229. 3. *a*
5....263. 4
11....164. 2
15....71. *a* (2)
16....111. 3. *a*
20....196. *d*
25....111. 2. *c*
12: 1....276. 1
4....250. 2 (2) *a*
13: 18....283. 2. *a*
32....156. 4
14: 1....275. 2. *a*
2....262. 1
15: 6....252. 3
21....39. 3. *b*
28....27, 220. 1. *b*
29....275. 1. *c*
16: 3....275. 2
17: 3, 4....104. *g*
20....140. 4
28....125. 2
20: 3....125. 2
5....104. *l*
8....276. 3
14....104. *i*
21....131. 4
21: 5....104. *l*
30....105. *a*, 140. 5
33, 35....44. *a*
22: 6....269. *b*
8....274. 2. *a*
11....19, 2, 141. 1,
267. *b*
25....119. 1
29....262. 1

22: 33....\$ 105. *a*
37....141. 1
23: 7....19, 2, 119. 3,
141. 1, 263. 5
13....141. 3
18....61. 6. *a*
19....121. 3
24....106. 5
25....139. 1, 2
27....104. *j*
24: 3....61. 6. *a*
4....266
7....19, 2, *b*, 131. 6
9....275. 6
11....127. 2
15....61. 6. *a*
17....161. 2
21....158. 3
22....35. 1
25: 13....24. *a*
26: 30....246. 3. *b*
62....96. *a*
28: 4....249. 1. *b*
6....254. 6. *b*
8....104. *d*
26....39. 3. *b*
29: 15....251. 1
30: 11....274. 2. *b*
31: 2....131. 3
12....45. 5. *a*
32: 5....271. 4. *a*
7....113. 1
21....254. 9. *b*
33....71. *a* (1), 246.
1. *a*
42....27
33: 30....111. 2. *d*
34: 5....61. 6. *a*
6, 7, 9....24. *a*
18....131. 1
28....57. 2 (2) *b*
35: 4....251. 2. *a*
19....125. 2
20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*
14....259. 2
15....225. 1. *a*
19....271. 2
22....90. 3. *a*
28....38. 1. *a*
35....38. 1. *a*, 249. 1
38....273. 1
44....245. 5. *d*
45....112. 3
2: 9....60. 4. *a*
12....203. 5. *a*
24....131. 3
35....139. 1
3: 4....250. 2 (1)
13....246. 1. *a*
17....216. 2. *a*
26....21. 1, 151. 2
4: 10....119. 1
11....99. 3. *a*
26....44. *b*, 91. *b*
30....265. *b*
33....35. 1
41....219. 1. *b*,
256. *d*
5: 6-21....39. 4. *a*
8....27
9....111. 3. *a*
14....249. 1. *c*
17....27
24....71. *a* (2)
6: 4....4. *a*
25....45. 1

7: 2....\$ 119. 1
5....136. 1
10....92. *c*
13....104. *h*
15....105. *a*
17....254. 9. *b*
23....273. 2
24....94. *b*, 112. 3
8: 3....86. *b* (3 pl.)
9....207. 2. *a*
16....55. 2. *a*, 86.
b (3 pl.)
9: 3....112. 3
6....38. 4. *a*, 249. 2
14....98. 2
25....261. 4
26....119. 1
10: 15....119. 3
17....30. 2
11: 12....247. *a*
14....270. *b*
18....249. 2. *b*
22....87. 88 (pl.)
12: 6....270. *b*
10....274. 2. *e*
31....45. 5
13: 3....111. 3. *a*
4....283. 1
5....65. *b*
7....276. 1
14....254. 6. *a*
14: 5....57. 2 (3) *a*
7....196. *c*
17....229. 4. *b*
22....280. 1
15: 16....119. 1
18....126. 1
16: 1....22. *b*
3....30. 2
20....280. 3
17: 2, 3....265. *a*
18: 2....275. 1. *c*
19: 6....114
15....43
20: 2....19, 2, 119. 3
7....119. 1
21: 7....13. *b*, 86. *b*
(3 pl.)
8....83. *c*, (2)
11....214. 1. *b*
22: 7....126. 1
24....255. 2
23: 5....253. 2. *b*
11....24. *b*
24: 3....104. *h*
4....96. *a*
25: 4....158. 3
7....60. 3. *a*
13....280. 2
26: 2....39. 4
5....254. 6. *b*
12....94. *b*, 113. 2
27: 4....106. *a*
7....24. *a*
28: 24....104. *b*
45....104. *b*
48....94. *b*
52....126. 1
57....164. 2
58....249. 1
59....165. 2, 226.
2. *a*
66....177. 3
29: 11....106. *a*
30: 3....92. *c*
3, 4....104. *h*
11....166. 1, 205. *c*
20....39. 4, 87
31: 28....22. *b*
29....166. 1
32: 1....245. 2

32: 6....\$ 228. 2. *a*
 7....104. *h*, 280. 2
 8....11. 1. *b*, 94. *b*
 10....63. *c*, 105. *b*
 13....13. *a*
 15....285. 3
 18....172. 4
 21....111. 2. *b*
 22....147. 4
 26....104. *f*, 172. 3
 28....215. 1. *b*
 29....262. 1
 32....24. *b*, 57. 2
 (2) *a*
 34....90 (pass.)
 36....35. 1, 86. *b*
 37....172. 1
 37, 38....220. 2. *c*
 41....141. 2
 33: 16....61. 6. *a*, 88
 (3 *f*), 167. 3
 21....177. 3

JOSHUA.

1: 1....\$ 265. *a*
 8....36. 2
 14....256
 16....263. 1
 2: 8....88 (pl.)
 14....249. 2. *b*
 16....157. 1, 164. 2
 17, 18, 20....104. *k*
 18....112. 3
 20....249. 2. *b*
 3: 3....246. 3
 9....131. 3
 11....246. 3. *a*
 12....280. 1
 13....246. 3
 14....253. 2. *a*
 4: 4....251. 4. *a*
 5....255. 3
 6....88 (pl.)
 8....104. *g*
 10....275. 2
 13....45. 5. *a*
 23....127. 2
 24....262. 1
 6: 5....125. 2
 7....46
 13....282. *c*
 17....166. 1
 7: 7....60. 3. *b* (2),
 94. *b*, 112. 2
 9....172. 3
 21....246. 2. *a*
 8: 11....246. 3. *a*
 19....271. 2
 22....272. 2
 24....22. *b*
 33....246. 2. *a*
 9: 4....161. 1
 6....119. 4
 8....262. 2. *a*
 12....161. 1, 249.
 2. *a*
 13....126. 1
 24....95. *c*, 172. 3
 10: 11....38. 4. *a*, 39.
 1. *a*
 20....22. *b*
 24....86. *b* (3 pl.),
 245. 5. *b*
 26....56. 4
 29....272. 2
 30....21. 1
 31, 38....272. 2
 11: 8....21. 1
 14....94. *b*

12: 21....\$ 55. 2. *a*
 13: 13....196. *b*
 23....247. *a*
 14: 8....62. 2, 175. 1
 15: 36....203. 5. *b*
 38....22. *a*
 56....22. *a*
 17: 1....30. 2
 18: 12, 14....86. *b* (3
 pl.)
 20....88
 19: 43....61. 6. *a*
 50....172. 4
 51....39. 1. *a*
 21: 10....227. 1. *a*
 22: 5....87
 12....45. 5
 16....119. 3
 17....271. 4. *a*
 25....148. 1
 27....44. *b*
 23: 7, 12....249. 2. *a*
 24: 10....92. *d*, 282. *a*
 15....88 (pl.)
 19....275. 3. *a*

JUDGES.

1: 1....\$ 265. *a*
 15....273. 3. *a*
 2: 7....256
 3: 15....246. 3. *b*
 24....140. 5
 25....157. 1
 27....272. 2. *b*
 30....274. 2. *a*
 4: 19....164. 2, 262. 2
 20....104. *a*, 127. 2
 21....11. 1. *a*, 156. 3
 22....266. 1
 23....126. 1
 24....282. *c*
 5: 5....86. *a*, 141. 1,
 249. 2. *a*
 7....24. *c*, 74, 74. *a*
 8....92. *d*, 121. 1
 12....45. 2. *a*
 13....148. 3
 15....199. *c*, 207.
 2. *a*
 26....88 (3 *f* pl.),
 105. *b*
 28....60. 3. *b* (2),
 121. 2
 31....263. 1
 6: 9....99. 3. *b*
 11....246. 3. *b*
 14....249. 2. *b*
 15....250. 2 (2) *a*
 17....74, 74. *a*
 20....75. 2. *a*
 25....249. 1. *c*
 31....230. 3. *a*
 34....119. 1
 36....258. 3. *b*
 7: 6....22. *a*
 12....74. *a*
 19....268. 1
 8: 1....166. 2
 2....25
 10....224. *a*
 11....229. 4. *b*
 19....111. 3. *b*
 26....74. *a*
 9: 2....230. 2. *a*
 8....98. 1. *a*
 9....53. 2. *b*, 63. 1.
a, 95. *b*
 10....89 (f. s. &
 m. pl.)

9: 11....\$ 53. 2. *b*,
 95. *b*
 12....89 (f. s. &
 m. pl.)
 13....95. *b*
 14....89
 24....220. 1. *b*
 25....174. 5
 29....104. 5, 172. 3
 35....274. 2. *b*
 38....91. *b*
 48....75. 1
 53....140. 5
 10: 2....60. 3. *b* (1)
 4....207. 1. *f*
 9....243. 3
 14....119. 4
 11: 1....254. 6
 18....99. 3. *a*
 25....91. *b*, 119. 1
 37....98. 2
 40....250. 2 (2),
 263. 4
 12: 4....272. 2
 5....230. 3. *a*
 6....3. 1. *a*
 13: 2....248. *a*
 3....16. 1
 5, 7....90 (2 *f* s.)
 6....119. 2
 8....93. *b*, 245. 5.
b, 266. 3
 12....275. 1. *a*
 23....273. 1
 14: 1....61. 6. *a*
 6....245. 5. *d*
 11....251. 2. *b*
 15....283. 2. *a*
 18....61. 6. *a*
 15: 16....280. 3. *a*
 16: 5....130. 1. *b*
 13....112. 3
 14....246. 3. *a*
 16....27
 25....51. 2
 26....150. 1
 27....271. 1
 28....22. *b*, 27, 223.
 1. *a*
 17: 2....71. *a*, 2
 18: 7....94. *a*, 275.
 2. *b*
 29....93. *b*
 30....4. *a*
 19: 5....19. 2. *a*, 89
 11....150. 1 (2)
 22....82. 5. *a*
 20: 13....46
 15, 17....96. *a*
 25....224. *a*
 31....131. 2
 32....24. *b*
 39....131. 5
 43....24. *b*
 44....271. 4. *b*
 21: 9....96. *a*
 21....39. 3. *b*
 22....158. 3
 25....258. 3. *b*

RUTH.

1: 8....\$ 275. 5
 9....89 (f. pl.)
 11....45. 4
 13....25. 71. *a* (3),
 88 (f. pl.), 91. *c*
 19....104. *g*
 20....60. 3. *c*, 196.
d

2: 8....\$ 88, 88 (2 *f*),
 127. 1
 9....88 (pl.), 165.
 3
 14....150. 3
 16....139. 2
 3: 3....86. *b* (2 *f*)
 4....16. 1, 55. 2. *a*,
 88 (2 *f*), 106. *a*
 12....258. 3. *b*
 13....119. 3
 15....60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20....220. 1. *b*
 4: 1....147. 5
 15....104. *c*, *i*

1 SAMUEL.

1: 1....\$ 265. *a*
 3....219. 1. *a*
 4....245. 3. *b*
 6....24. *b*, 104. *i*
 8....263. 2
 9....104. *d*, 172. 4,
 254. 1
 14....88 (2 *f*)
 17....53. 2. *a*
 20....119. 2
 24....104. *i*
 28....119. 2
 2: 5....24. *c*
 10....119. 1
 13....203. 5. *a*
 22....88 (pl.)
 27....91. *b*
 3: 2....258. 3. *a*
 4....263. 1. *b*
 7....263. 1. *b*
 8....254. 9. *b*
 19....263. 4
 4: 8....266. 2. *a*
 12....266. 3
 14....75. 1
 19....148. 2
 6: 10....104. *g*, 165. 3
 12....88 (3 *f* pl.),
 147. 4, 282
 14....246. 3. *b*
 15....119. 1
 7: 8....119. 1
 8: 19....24. *a*
 9: 3....270. *c*
 9....243. 2. *a*,
 245. 3
 24....245. 5. *b*
 10: 1-8....100. 1
 4....251. 2. *c*
 5....266. 3
 6....165. 3, 273.
 3. *a*
 13....165. 3
 19....250. 2 (2) *a*
 24....24. *b*
 12: 3....38. 1. *a*
 7....91. *c*
 13....119. 2
 24....94. *a*
 13: 5....250. 2 (1)
 8....149. 2
 19....86. *b* (3 pl.)
 21....19. 2. *b*, 65. *a*
 14: 1....73. 2. *a*
 22....94. *c*
 24....111. 2. *d*
 29....249. 2. *c*
 32....157. 3, 172. 4
 33....57. 2 (3) *a*,
 164. 3

- 14: 36...\$ 141. 1
40...276. 3
15: 1...125. 2
5...111. 2. c
6...151. 2
9...91. e
19...157. 3, 172. 4
30...100. 2. a (1)
16: 4...284
12...214. 2. b
15...221. 2. a
18...246. 3. b, 254.
6. a, 257. 2
23...245. 3. a
17: 12...249. 2. c, 253.
2. b
25...24. b, 104. h
26...73. 2. a, 275.
3. a
34...245. 5. d, 265.
b, 271. 4. b
35...14. a, 112. 3.
265. b
42...172. 4
47...150. 2
55...245. 2, 249.
2. a
56...249. 2. a
18: 1...105. a
6...158. 3
7...250. 2 (2) a
9...156. 1
17...119. 1
20...243. 2
22...220. 2. b
28...104. i
29...148. 1, 151. 2
19: 10...249. 2. b
13, 16...201. 2
17...104. k
21...269. a
22...249. 1. c
20: 6...119. 1
13...271. 4. a
21...39. 4
28...119. 1
31...254. 6. a
38...199. b
42...250. 2 (2) a
21: 2...219. 1. b
3...92. b, 221. 3. a
7...44
12...44. a
14...66. 1 (1), 105.
a, 174. 4
15...126. 1
22: 2...165. 2
23: 11...94. d
22...282. a
24: 14...245. 5. a
17...260. 1
19...71. a (2)
25: 7...94. a
8...164. 2
14...157. 3
18...172. 5, 209.
3. a
33...165. 3
34...88 (3 f.), 167.
3
43...250. 2 (2) a
26: 16...271. 4. b
22...246. 3. a
27: 12...119. 1
28: 7...214. 1. b
8...89 (f. s. & m.
pl.)
10...24. b
14...60. 3. b (2)
15...63. 1. c, 97.
1. b, 164. 5
28: 24...\$ 111. 2. b
30: 1...14. a
31: 2...94. c
2 SAMUEL.
1: 4...\$ 242. c
6...91. b, 166. 3
9...256. c
10...99. 3. b, 106. a
15...131. 3
21...255. 1
26...166. 1
2: 19...13. b
27...65. a
32...274. 2. b
3: 2...257. 1
8...165. 3
22...276. 2
4: 6...71. a (3)
5: 2...164. 2
6: 1...151. 2
3...249. 1. b
5...16. 3. b
13...282. c
16...253. 1
20...282. b
23...56. 2
7: 10...114
8: 18...190. b
10: 3...253. 2
11, 17...275. 2. b
11: 1...11. 1. b
24...177. 3
25...245. 5, 271.
4. a
12: 1, 4...156. 3
4...249. 1. c
14...92. d
13: 4...280. 1
31...254. 10
32...158. 3
39...253. 1
14: 2, 3...16. 1
7...38. 4. a, 158. 3
10...104. k
19...57. 2 (1),
180. a
30...149. 1, 150. 4
15: 8...282. b
12...125. 2
23...275. 2. b
30...282. c
32...273. b
34...287. 3
37...215. 1. e
16: 1...250. 2 (1)
16...215. 1. e
17: 9...243. 2. a
10...140. 4
12...71. a (1)
22...223. 1. a
23...113. 1, 275.
3. a
18: 3...113. 2
18...270. b
19: 1...281
14...111. 2. b
18...224. a
19...113. 2
20: 1...257. 2
4...119. 1
5...111. 2. d
9...111. 2. b
21...95. a
21: 2...166. 2
6...60. 3. a, 127.
2
9...160. 5, 223. 1.
a, 250. 2 (2) a
21: 11...\$ 271. 4. a
12...177. 3
22: 7...142. 2
24...45. 1
33...160. 1
37, 40...238. 1. b
40...53. 3. a, 111.
2. c
41...53. 2. b, 132.
1
43...118. 3, 141. 3
44...199. b
48...258. 1. b
23: 1...160. 5
6...33. 3, 140. 6,
231. b
8...199. b
27...24. b
24: 12...268. 2
13...253. 2
1 KINGS.
1: 6...\$ 243. 1
14...259. 2. a
15...54. 1, 205. b
21...87
27...283. 2. b
2: 24...105. a
31...254. 6. b
3: 3...126. 1
7...267. b
15...147. 4
4: 5...150. 4, 215.
1. e
5: 3...253. 2. a
10...254. 8
11...260. 2 (2) a
20...119. 1
25...55. 2. a
6: 16...10. a
19...132. 1
21...207. 1. c
38...251. 4. a
7: 12...249. 1. c
14...132. 1, 253. 1
37...220. 1. b
44...251. 4. a
8: 1...119. 1
48...86. b (1 c.)
9: 11...165. 2
10: 3...112. 3
9...254. 8
12...275. 1. b
15...254. 3
11: 1...210. d
3...275. 1. a
13...16. 1
25...24. a
25...271. 4. b
39...57. 2 (2) a
12: 10...221. 5. a
12...164. 2
32...257. 3
13: 7...234. a
12...75. 2
20...60. 3. b (2)
14: 2...71. a (2)
3...60. 2. a, 127. 1
6...273. 5
24...246. 3. a
25...257. 3
15: 16...60. 3. a
23...271. 4
29...94. b
33...257. 3, 4
16: 10...252. 2
16...247. a
17...172. 4, 175. 3
25...172. 4
16: 26...\$ 254. 9. a
29...252. 2. a
17: 3...100. 1
14...177. 3
21...43
18: 1...252. 1
12...100. 2. a (1)
13...104. g
30...131. 3
32...273. 3
42...175. 3
43...254. 9. a,
274. 2 d
44...104. b
19: 2...275. 3. a
4...274. 2. c
7...38. 1. a
10...92. d
11...275. 1. c
15...66. 2 (2) b,
219. 1
19...251. 4. a
20...98. 1. a
20: 9...39. 4
13...229. 1. b
27...96. a, 161. 4
35...172. 3
39...91. b
21: 1...45. 1
8...46
29...164. 2
22: 12...126. 1
23...249. 2. b
25...165. 1
27...253. 2. a,
270. c
35...147. 4
54...119. 1
2 KINGS.
1: 2...\$ 249. 2. c,
283. 1
6...36. 2, 39. 4
7...75. 1
10...172. 4
10, 14...250. 2
(2) a
16...39. 4
2: 1...16. 3. b
10...93. c
11...16. 3. b
16...208. 3. c
21...165. 2
22...165. 3
24...251. 2. b
3: 4...253. 2. a
23...119. 1
25...65. b, 111. 1
27...263. 1
4: 7...220. 1. b
16, 23...71. a, 2
24...131. 1
25...73. 2. a
32...95. a
5: 1...39. 1. a
3...112. 3
6...104. j
7...254. 9. b
9...257
18...46, 176. 1
6: 5...271. 4. b
8...220. 2. a
10...252. 4
11...74. a
18...98. 2, 207.
1. a
19...88 (pl.)
22...230. 3
23...172. 4

- 6: 32....\$ 24. *b*
 7: 12....165. 1
 13....246. 3. *a*
 8: 1....71. *a* (2)
 8....249. 2. *c*
 12....126. 1
 13....75. 1
 21....11. 1. *b*, 90
 9: 17....196. *b*
 25....220. 1. *b*
 37....172. 1
 10: 14....118. 3
 30....39. 4
 11: 4....199. *b*
 13....199. *a*
 12: 1....252. 2. *b*
 8....216. 1. *a*
 9....60. 3. *c*, 132. 2
 10....250. 1. *a*
 13: 6....164. 2
 14....263. 1
 15: 1....252. 2. *a*
 10....19. 2
 16....246. 2. *a*
 16: 7....156. 2
 17....253. 2
 17: 13....39. 4. *a*
 36....39. 4
 18: 23....119. 1
 30....126. 1. 271.
 4. *a*
 19: 4....235. 1
 23....234. 2. *a*
 25....175. 2
 29....131. 3
 22: 19....106. *a*
 23: 1....251. 2. *b*
 17....73. 2. *a*, 246.
 3. *a*
 25: 17....251. 2. *b*
 29....177. 3
- 1 CHRONICLES.
- 2: 13....\$ 57. 2 (1)
 16....13. *b*
 3: 5....149. 1
 4: 10....100. 2. *a* (1)
 5: 20....74. *a*
 12: 1....14. *a*
 2....150. 1, 180. *a*
 14....260. 2 (2)
 20....14. *a*
 13: 3....104. *l*
 12....51. 2
 15: 24....94. *e*, 180. *a*
 27....180. *a*, 246.
 3. *a*
 17: 4....266. 3. *a*
 20: 2....254. 5
 8....73. *a*, 149. 1
 21: 13....239. 2
 22: 14....250. 2 (3)
 23: 6....59. *a*
 24: 3....59. *a*, 113. 1
 28....275. 1. *c*
 25: 19....251. 4. *a*
 26: 28....245. 5. *b*
 27: 15....251. 4. *a*
 28: 1....36. 1
 5....249. 1. *a*
 29: 17....245. 5. *b*
 18....125. 1
- 2 CHRONICLES.
- 1: 4....\$ 245. 5. *b*
 10....164. *b*
 2: 7....14. *a*, 254. 3
- 3: 3....\$ 247. *a*
 5: 2....119. 1
 12....180. *a*
 6: 42....98. 1
 7: 6....94. *e*
 8: 16....246. 3. *a*
 18....13. *a*
 10: 7....231. 5. *a*
 10....19. 2
 15: 8....246. 3. *a*
 16: 7. 8....119. 1
 12....177. 3
 17: 11....62. 2. *b*, 209.
 2. *d*
 12....282. *c*
 13....275. 1. *c*
 18: 22....249. 2. *b*
 23....38. 4. *a*
 19: 2....112. 5. *c*
 20: 7....105. *a*
 35....96. *a*
 21: 17....125. 1, 260.
 2 (2)
 22: 5....53. 2. *a*
 11....39. 1. *a*
 23: 19....242
 24: 18....249. 2. *b*
 25: 4....254. 7
 26: 15....148. 1, 177. 3
 17....251. 2. *b*
 19....119. 3
 21....198. *a*, 4
 28: 23....94. *e*
 29: 31....65. *b*
 36....245. 5. *b*
 31: 7....148. 1
 14....219. 1. *a*
 32: 15....256. *c*
 30....150. 2 (p.
 182)
 33: 19....199. *c*
 34: 4....126. 1
 5....220. 1. *b*
 6....43. *b*
 35: 13....57. 1
- EZRA.
- 3: 11....\$ 95. *c*, 150. 5
 7: 25....39. 4
 8: 18....26
 23....99. 3
 25....98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26....98. 1. *a*
 29....246. 3. *a*
 31....90. 3
 10: 14....245. 5. *b*
 16....122. 2, 141. 1
 17....245. 5. *b*
- NEHEMIAH.
- 1: 4....\$ 125. 2
 7....282. *b*
 2: 4....111. 2. *e*
 7....111. 2. *b*
 12....39. 4
 13....4. *a*, 164. 5
 3: 13....53. 2. *b*, 62. 1
 20....94. *a*
 33....274. 1
 34....210. *c*
 4: 7....216. 2. *a*
 5: 8....255. 1
 14....65. *a*
 16....112. 3
 6: 6....177. 1
 8....57. 2 (3) *a*,
 164. 3.
- 6: 11....\$ 233. *a*
 7: 34....251. 3
 8: 2....166. 4
 5....106. *a*, 125. 2
 9: 5....161. 4
 6....71. *a* (2)
 18....63. 1. *a*
 19....249. 1
 26....63. 1. *a*
 28....249. 1. *a*
 32....271. 4. *a*
 35....249. 1. *c*
 10: 39....94. *b*, 113. 2
 11: 17....150. 2
 12: 44....39. 3. *b*
 13: 13....111. 2. *d*
 16....11. 1. *a*
 23....210. *d*
- ESTHER.
- 2: 8....\$ 126. 1
 9....207. 2. *d*
 4: 3....150. 5
 4....161. 2
 14....127. 1
 16....276. 2
 7: 5....82. 1. *a* (1)
 8: 6....269
 15....256
 9: 4....282. *c*
 27....86. *b* (3 pl.)
- JOB.
- 1: 3....\$ 250. 2 (2),
 260. 2 (1)
 5....263. 4, 274.
 2. *d*
 6....245. 3. *b*
 7....45. 1
 10....71. *a* (2)
 11....45. 4, 131. 3
 14....220. 1. *b*, 258.
 3
 21....164. 2
 2: 3....36. 1. *a*
 5....45. 4
 7....46
 10....248. *a*
 3: 3....263. 5
 8....267. *b*
 11....263. 5
 13....263. 1
 25....168. *a*, 172. 3
 4: 2....283. 1. *a*
 4....200. *e*
 6....287. 3
 19....285. 1
 5: 7....93. *b*, 287. 1
 8....263. 1
 16....61. 6. *a*
 18....165. 3
 6: 2....263. 1
 16....96. *b*
 22....60. 3. *b* (2),
 119. 4
 26....126. 1
 7: 3....243. 2. *b*
 5....119. 1, 139. 3
 14....104. *j*, 105. *b*
 18....105. *b*
 8: 8....57. 2 (2) *a*,
 227. 1. *a*
 21....165. 1
 9: 2....22. *b*
 6....88 (pl.)
 15....92. *b*
- 9: 18....\$ 24. *b*, 105. *a*,
 190. *a*
 30....121. 1
 34....105. *b*
 10: 12....19. 2
 22....61. 6. *a*
 11: 3....94. *a*
 12....139. 3
 15....150. 5
 17....97. 1. *a*, 260.
 2 (2) *c*
 12: 14....111. 1
 21....282. *c*
 13: 9....24. *c*
 15....83. *b*
 21....119. 1
 27....264. *a*
 14: 1....254. 9. *b*
 19....112. 3, 275. 4
 15: 7....227. 1. *a*
 11....260. 2 (2) *b*
 18....121. 2
 22....172. 5
 16: 5....104. *h*
 11....147. 3
 12....161. 2
 13....126. 1, 216.
 1. *b*
 16....60. 3. *b* (2)
 19....19. 2
 17: 2....24. *b*
 3....126. 1
 10....215. 1. *c*
 16....88 (3 f. pl.)
 18: 2....54. 3
 4....91. *b*, 230. 2
 19: 2....105. *c*
 3....94. *c*, 252. 4
 7....113. 1
 15....105. *e*
 16....45. 4
 17....139. 2
 23....88 (pl.), 141.
 1
 29....74, 74. *a*
 20: 4....158. 3
 8....139. 3
 17....255. 3. *a*
 24....112. 5. *c*
 26....60. 3. *c*, 93. *a*,
 111. 2. *e*
 28....140. 2
 21: 5....140. 5
 13....24. *c*
 18....104. *i*
 24....88 (pl.)
 22: 3....283. 2
 20....220. 1. *b*
 21....88 (3 f.), 94
d, 167. 3
 23: 3....269. *b*
 9....34
 11....79. 3. *a*
 17....86. *b* (2 m.)
 24: 14....83. *b*
 19....285. 3
 21....150. 2
 24....139. 1
 25....264. *a*
 33....220. 2. *c*
 25: 3....220. 1. *b*
 26: 9....180. *a*
 11....161. 4
 27: 3....256. *c*
 4....92. *e*
 12....271. 3
 33....220. 2. *c*
 28: 12....245. 5
 29: 3....139. 2
 6....53. 3. *b*
 14....105. *d*

29: 21...\$24. c	9: 17...\$149. 1	45: 3...\$92. a	78: 63...\$93. b
30: 8...24. b	18...219. 1. a	9...199. b	65...141. 5*
26...99. 3. b	19...126. 1	10...14. a, 24. b	80: 3...61. 6. a
31: 5...157. 3	10: 2...31. a, 286	47: 5...43. a	5, 8...253. 2. b
15...61. 3, 105. b,	5...31. b	10...112. 5. c	6...112. 3
161. 3.	8, 10...209. 1. a	49: 9...55. 1	11...98. a
18...273. 3. a	12...131. 3	50: 21...112. 3, 282. b	14...4. a, 180. a
22...27	13, 14...31. b	23...105. b	15...253. 2. b
24...60. 1. a	11: 1...257. 1	51: 6...263. 1	16...4. a, 130. 2
32: 2...269. b	7...220. 2. c, 275.	7...121. 2	19...157. 3
10...125. 1	3. a	53: 6...220. 1. b	20...253. 2. b
11...53. 2. a, 111.	12: 3...280. 2	55: 10...92. c	81: 3...45. 5. a
2. c	4...119. 1	16...164. 2	11...119. 1, 240.
18...164. 2	8...73. 1, 249. 2. b	18...274. 2. a	2. b
33: 5...111. 3. a	13: 4...271. 3	19, 22...19. 2. a	17...279
9...71. a (1)	5...104. h	22...141. 1	84: 2...200. c
13...158. 1	16: 5...19. 2. a, 90,	57: 2...172. 1, 275.	86: 2...19. 2, 126. 1
21...26, 121. 1	151. 3	1. a	88: 17...24. b, 92. a
25...180. a	17: 3...139. 2	9...247. b	89: 2...216. 2. a
27...158. 2	9...263. 5. a	58: 2...88 (pl.)	8...111. 3. b
30...159. 2	18: 6...104. l	4...156. 2	9...253. 2. b
34: 5...65. a	10...147. 5	7...131. 3	10...131. 4
13...61. 6. a	15...82. 1. a (3)	8...129. 3	40...272. 3
18...112. 1	21...21. 1	9...24. b, 214.	44...104. j
22...01. b	27...142. 2	1. b	45...24. b, 86. b
25...216. 1. a	41...132. 1	12...275. 3. a	(2 m.)
35: 11...53. 3. a, 111.	19: 6...249. 1	60: 2...43. a	51...249. 1. a
2. c	8...254. 9. b	4...165. 1	52...24. b, 216.
37: 6...177. 1	14...11. 1. b	5...253. 2. a	2. a
12...61. 6. a	20: 4...63. 1. c, 97.	13...287. 1	90: 2...263. 1. b
24...104. h	1. a, b	61: 1...196. b	10...22. a
1...4. a	9...243. 1	62: 4...93. a, bis	91: 6...140. 1
12...86. b (2 m.)	22: 2...104. j	10...260. 2 (2) c	12...105. c
24...60. 4. a, 113. 1	9...42	12...252. 4	92: 2...242. b
35...230. 2. a	10...157. 1	63: 2...275. 1. c	16...61. 6. a
39: 2...104. g	17...156. 3, 199. b	4...105. c	93: 1...126. 2
3...161. 2	22...272. 3	8...61. 6. a	5...174. 1
4...112. 5. c	32...266. 3	64: 7...54. 3	94: 1...94. d
24...165. 2	23: 6...148. 2, 267. d	65: 7...112. 5. c	9...126. 1
40: 2...268. 1. a	24: 14...131. 3	10...104. h, 105. b	17...61. 6. a
21, 22...208. 3. a	25: ...6. 7. 2. a	66: 4...275. 2. b	19...141. 6
22...221. 6. b	27...11. a. 2	12...114	20...93. a, 111.
41: 1...160. 5	26: 2...98. 1. a	68: 3...91. b, 131. 2,	2. e
2...105. b	4...112. 3	5, 140. 4	101: 5...92. b, 93. a
17...131. 4, 164. 2	27: 10...112. 3	5...111. 3. a	102: 5...14. a
25...172. 5	13...4. a	8...119. 3	14...139. 2
26...43, 43. a	28: 7...150. 2	18...21. 1	19...266. 3
42: 2...86. b (1 c.)	29: 9...111. 1	21...231. 3. a	103: 3, 4...220. 2. c
13...223. 1. a	30: 4...13. a	69: 10...22. a, 104. i,	4...104. c, 246.
	8...221. 6. b	216. 2. a	2. b
	13...105. b	19...98. 1. a	5...275. 3
	31: 10...31. a	24...119. 1	7...263. 5
	14...31. b	70: 6...71. a. 2	13...119. 1, 262. 3
	24...119. 4	71: 6...157. 1	104: 8...286
	32: 1...165. 3	7...256. b	18...249. 1. c
	10...249. 1. a	12...158. 2	26...119. 1
	33: 5...266. 1	23...88. (f. pl.)	28...88 (pl.)
	34: ...6. 7. 2. a	72: 15...105. b	29...111. 2. b,
	35: 8...105. a	17...159. 3, 247	151. 2
	10...19. 2. a, 22.	20...93. a	105: 15...264
	b, 215. 1. c	73: 2...172. 1	28...99. 3
	19...102. 3	10...254. 6. b	106: 25...114
	25...127. 2	16...99. 3. b	47...126. 1
	36: 13...121. 1	27...86. b (2 m.)	107: 20...199. d
	37: ...6	74: 4...220. 2. a	27...126. 1
	9...91. b	5...19. 2. a	109: 13...173. 3
	15...24. b	8...105. a	23...112. 5. c
	23...161. 4	10...119. 1	110: 4...61. 6. a
	38: 3...131. 1	17...11. 1. b	111: ...6
	11...92. a	19...196. b	112: ...6
	21...19. 2. a	75: 11...161. 4	113: 5-9...61. 6. a
	39: 2...97. 1	76: 3...203. 5. c	6...218
	5...75. 1	4...22. a, 126. 2,	114: 8...61. 6. a
	14...35. 2, 175. 4	216. 2. a	115: 17...242
	40: 19...71. a (2)	6...96. a	116: 6...141. 2, 150. 2
	41: 5...119. 3, 164. 5	77: 2...112. 3	12...220. 2. c
	42: 9...220. 1. b	4...172. 3	15...61. 6. a
	10...111. 2. b	10...139. 2	19...20. 1. b
	44: 5...258. 2	18...92. b	118: 10...105. a
	18, 21...127. 2	20...24. b	10...139. 1
	27...61. 6. a	78: 9...255. 3. a	18...92. d, 104. a

PSALMS.

118: 23....\$ 166. 1
119:6

18....98. 2
22....139. 2
43....60. 4. *a*
47....141. 6
71....123. 1
101....165. 2
117....172. 3
129....104. *i*
133....97. 2
137....275. 1. *a*
139....24. *b*
155....275. 1. *a*
122-124:74. *a*
122: 4....274. 2. *e*
123: 1....61. 6. *a*
4....246. 3. *a*
124: 4....61. 6. *a*
125: 3....61. 6. *a*
5....79. 3. *a*
127: 2....196. *d*, 254.
9. *b*
129:74. *a*
3....243. 2. *a*
86....114
132: 1....174. 6
6....127. 2
12....65. *a*, 220.
2. *a*

133: 1....24. *a*
134-137....74. *a*
134: 2....220. 2. *b*,
273. 2

135: 7....94. *e*, 165. 2
137: 6....104. *c*
138: 6....147. 2
139: 1....104. *j*, 147. 5
2....158. 1
5....220. 1. *b*
8....53. 3. *b*, 88
(1. *c*), 161. 2
19....83. *b*
20....57. 2 (3) *a*,
86. *b* (3 pl.),
164. 3

140: 10....172. 3
13....86. *b* (1. *c*)

141: 3....24. *b*, 98. 1. *a*
5....111. 1, 164. 2
8....60. 4. *a*

143: 3....165. 2
6....272. 2. *b*

144:74. *a*
2....199. *b*

145:6
8....215. 1. *c*

10....104. *b*
147: 1....92. *d*

149: 5....112. 5. *c*

PROVERBS.

1: 10....\$ 111. 2. *b*,
177. 3

20....97. 1. *a*
22....31. *b*, 60. 3.
c, 111. 2. *e*

28....105. *c*
2: 11....104. *b*

3: 3....125. 1
12....43. *a*
17....258. 1

4: 6....118. 3
13....24. *b*, 106. *b*

16....88
25....150. 1

5: 22....105. *c*
6: 3....49

6: 11....\$ 11. 1. *a*
21....104. *g*

27....118. 4
7: 13....141. 1

14....53. 2. *a*
8: 3....31. *a*, 97. 1. *a*

11....260. 1
13....166. 2
15....88

17....53. 2. *a*, 111.
2. *b*

25....263. 1. *b*
27, 29....141. 3

10: 3....111. 1
4....11. 1. *a*, 156. 3

11: 7....208. 3. *c*
25....150. 5

12: 25....197. *b*
13: 23....156. 3

14: 3....105. *d*
10....60. 4. *a*, 119. 1

34....263. 3
15: 1....24. *a*, 60. 4. *a*

9....112. 5. *c*
16: 4....246. 2. *a*

17: 4....111. 2. *c*, 140.
5

10....131. 1
14....126. 1, 131. 3

26....242
18: 5....267. *d*

19: 7....19. 2. *a*, 215.
1. *c*

13....216. 1. *d*
19....215. 1. *c*

24....51. 1
25....94. *d*

20: 16....111. 3. *a*
21: 8....56. 2

13....254. 9. *a*
15....267. *a*

22: 11....215. 1. *c*
21....253. 2

24....60. 4. *a*
23: 1....158. 3

12....243. 2
24....158. 2. 3

27....207. 1. *c*
24: 2....92. *e*

7....156. 3
14....97. 1. *b*, 148. 3

17....91. *b*, 231. 5. *a*
23....94. *b*

31....93. *a*, 207. 2.
d, 271. 1

25: 6....126. 2
7....60. 3. *b* (1)

9....174. 4
11....10. *a*

17....127. 2
19....90

26: 7....141. 1
18....141. 6

21....141. 6
27: 10....215. 1. *c*

15....83. *c* (2)
17....140. 1

25....24. *b*, 216. 2. *a*
28: 6. 18....203. 3.

21....94. *b*
29: 6....140. 1

30: 4....65. *b*
6....22. *b*, 66. 1 (2)

a, 151. 2
8....11. 1. *a*

9....65. *a*
17....14. *a*, 24. *b*,
57. 2 (3) *a*

30: 25....\$ 200. *e*
31....229. 1. *a*

31: 3....199. *a*
10-31....6

12....104. *i*
31....247. *a*

ECCLESIASTES.

1: 4....\$ 266. 1
9....256. *c*

15....161. 4
17....3. 1. *a*

18....90
2: 5....207. 1. *a*

7....275. 1. *c*
8....280. 3. *a*

13....57. 2 (3) *a*,
231. 3. *b*

15....260. 2 (2) *a*
19....230. 4, 283.
2. *a*

22....74, 177. 1
3: 2, 4....267. *b*

17....245. 5. *a*
18....74, 139. 2

4: 2....268. 1. *a*
9....251. 4

12....105. *a*
14....53. 2. *a*, 111.
2. *c*

5: 5....113. 2
7....38. 1. *a*, 201. 2

8....112. 5. *c*
7: 16....82. 5. *a*

22....71. *a* (2)
24....280. 3

25....273. 4
26....91. *b*, 165. 2

8: 1....177. 3
9....268. 1

12....165. 2
9: 1....139. 2, 216.
1. *a*

12....59. *a*, 93. *e*
13....165. 2

10: 5....164. 3
10....121. 2

17....220. 2. *c*
11: 3....177. 1

6....75. 2
12: 1....201. 2

4....87
5....11. 1. *a*, 122.
2, 140. 5

6....140. 1, 2
11....19. 2. *b*, 65. *a*

SONG OF SOLOMON.

1: 6....\$ 105. *e*, 141.
1, 207. 1. *a*

7....45. 5. *a*, 74,
209. 1. *a*

8....24. *b*, 260. 2 (2)
10....174. 1

2: 5....254. 7
10....221. 2. *b*

15....60. 3. *b* (2),
119. 4

3: 1....45. 5. *a*
11....148. 3, 164. 3

4: 1....254. 4
2....260. 2 (2) *c*

5....216. 1. *c*
9....104. *k*

5: 2....57. 2 (3) *a*,
60. 4. *a*

5: 3....\$ 105. *d*
9....104. *k*

12....57. 2 (3) *a*
6: 5....45. 5. *a*

6....220. 1. *b*
9....105. *e*, 275. 5

11....141. 1
7: 3....221. 6. *b*

4....216. 1. *c*
8....210. *e*

13....141. 1
8: 2....199. *b*

5....104. *i*
6....22. *a*, 216. 2. *a*

ISAIAH.

1: 3....\$ 262. 3
5....256. *c*

6....60. 2. *a*, 156. 2
9....262. 1

11....271. 1
15....104. *h*, 119. 1

16....54. 4. *a*, 82.
5. *a*

17....185. 2. *c*,
267. *c*

18....245. 5. *d*
21....33. 1, 61. 6. *a*,
218

22....245. 5
24....245. 4

29....279
31....60. 3. *b* (2)

2: 2....265. *b*
4....207. 1. *a*

20....43. *b*, 207. 1.
a, 256

3: 1....280. 3. *a*
9....273. 3. *a*

15....24. *a*, 75. 1
16....172. 5, 209. 3. *a*

24....53. 3. *a*
4: 4....262. 1

5: 10....22. *a*, 216. 2. *a*
19....97. 1, 97. 1. *a*

20....10. *a*
23....275. 6

28....24. *b*
6: 1....265. *a*

2....203. 5. *a*
5....254. 10

9....56. 3. *a*, 175. 4
12....119. 1

13....92. *d*
7: 2....157. 1

4....91. *b*
11....119. 3, 126. 1

14....166. 1
15....267. *c*

19....156. 4
25....274. 2. *e*

8: 2....22. *b*
11....104. *a*

17....100. 2. *a* (1)
23....61. 6. *a*

9: 3....24. *b*, 221. 5. *a*
4....142. 1

6....4. *a*
12....246. 2. *b*

17....45. 2
10: 1....207. 2. *a*,
247. *b*

9....22. *b*
10....260. 2 (2) *c*

12....255. 3
13....11. 1. *b*, 57. 2
(3) *a*, 92. *b*, 174.
1, 231. 3. *b*

- 10: 14...\$245. 5. *d*
 16...147. 4
 17...221. 5. *b*
 27...54 *b*
 34...19. 1, 45. 2
 11: 2...100. 2. *a* (2),
 156. 4
 8...141. 6
 15...60. 3. *a*
 13: 8...65. *b*
 16...91. *c*
 18...92. *e*
 20...53. 3. *a*, 111.
 2. *c*
 14: 6...114
 11...150. 5
 19...95. *a*
 23...57. 2 (2) *a*,
 94. *b*, 161. 2
 31...119. 4
 15: 5...142. 2, 161. 2
 16: 8...277
 9...168. *a*, 174. 4
 10...86. *b* (2 m.),
 161. 4
 17: 8...229. 3. *a*
 11...156. 2, 161. 2
 14...139. 2
 18: 2...139. 3
 4...98. 1. *a*
 5...65. *a*
 19: 3...141. 1
 4...275. 3
 6...24. *c*, 94. *a*,
 180. *a*
 9...199. *c*
 17...111. 1. *a*, 196. *d*
 21...92. *c*
 20: 4...199. *c*
 21: 3...207. 1. *a*
 9...262. 4
 12...112. 1, 172. 1,
 177. 3, 247
 14...111. 2. *c*
 22: 1...254. 6
 5...161. 2
 10...25
 11...221. 7. *a*
 17...161. 2
 19...45. 3, 111. 1
 21...221. 3. *a*
 24...254. 6. *b*
 23: 9...254. 2
 11...54. 3, 94. *b*,
 221. 6. *b*
 13...249. 2. *a*
 17, 18...220. 1. *b*
 18...113. 1
 24: 2...165. 2, 246.
 2. *a*
 3...140. 3, 4
 19...139. 2, 282. *a*
 20...82. 1. *a* (1)
 25: 1...104. *k*
 6...209. 1. *a*
 10...159. 2
 11...119. 1
 5...105. *a*, *b*
 11...254. 9. *a*
 16...86. *b* (3 pl.)
 19...221. 2. *b*
 20...172. 3
 27: 3...105. *d*
 4...127. 3
 8...24. *a*
 11...88 (3 f. pl.)
 12...223. 1. *a*
 28: 3...88 (3 f. pl.),
 91. *c*
 6...60. 3. *a*
 28: 10...\$280. 2
 12...86. *b* (3 pl.)
 13...280. 2
 16...150. 5, 279. *a*
 21...249. 1. *a*
 27...113. 1
 28...282. *a*
 29: 1...131. 2
 7...165. 3
 9...141. 6
 14...90, 279. *a*
 16...283. 2. *b*
 21...86. *b* (3 pl.)
 22...156. 1
 30: 2...157. 1
 5...157. 3
 11...79. 3. *a*, 232. *a*
 12...19. 2, 119. 3
 18...106. *a*, 119. 1,
 139. 2
 19...104. *b*, 106. *a*,
 141. 3
 21...180. *a*, 258. 1
 23...273. 3
 28...160. 4
 29...96. *b*
 31: 4...22. *a*, 43
 32: 1...88
 11...275. 1. *a*
 33: 1...24. *b*, 87, 131.
 2, 141. 3, 258. 3. *a*
 6...255. 2
 7...24. *a*
 9...82. 1. *a* (1)
 10...82. 5. *a*
 12...24. *c*, 149. 1
 15...271. 2
 21...56. 1
 34: 1...140. 2, 245.
 5. *d*
 6...96. *a*
 11...21. 1, 229. 4. *b*
 17...104. *i*
 35: 1...55. 1, 88 (pl.),
 158. 2
 7...275. 4
 36: 8...35. 1, 246. 3. *a*
 9...250. 1. *a*
 15...271. 4. *a*
 37: 23...270. *c*
 32...254. 9. *a*
 38: 5...90, 279. *a*
 14...19. 2
 16...256. *c*
 40: 1...263. 2
 7...22. *b*, 35. 1
 12...215. 1. *c*
 17...260. 2 (2) *c*
 21...263. 2
 24...92. *b*
 30...147. 4
 31...245. 5
 41: 7...90, 270. *b*
 8...285. 1
 14...254. 3
 23...97. 2. *a*, 172. 3
 24...260. 2 (2) *c*
 42: 4...140. 1
 5...126. 1, 221.
 7. *b*
 6...97. 2. *a*
 11...156. 1
 22...65. *a*
 24...267. *c*
 43: 5...105. *b*
 8...94. *d*
 9...91. *d*
 23...112. 3
 44: 2...105. *b*, 193.
 2. *b*
 44: 8...\$147. 3
 13...19. 2, 60. 3. *b*
 (2), 120. 1
 16...141. 2
 17...13. *a*
 18...156. 2
 21...102. 2
 27...111. 3. *a*
 45: 1...139. 2
 11...118. 3
 47: 1...269. *b*
 2...88 (f. s. & m.
 pl.), 111. 3. *a*
 5...269. *b*
 10...102. 3, 104. *c*
 12...285. 2. *a*
 13...220. 2. *a*
 14...104. *i*
 48: 7...104. *g*
 8...87
 11...39. 1. *a*
 49: 8...207. 1. *a*
 18...65. *b*
 26...112. 3, 273. 1
 51: 14...126. 1
 15...126. 1
 20...57. 2 (3) *a*
 21...255. 2
 52: 5...96. *a*, *b*, 122.
 2, 131. 6, 150. 2
 7...174. 1
 11...140. 4
 14...60. 3. *b* (2)
 53: 2...111. 1
 3...94. *e*
 4...254. 9. *b*, 262. 4
 5...60. 2. *a*, 142. 1
 10...175. 1
 11...249. 1. *a*
 54: 1...207. 1. *a*
 5...201. 2
 6...104. *c*
 9...125. 2
 12...22. *b*
 55: 5...104. *b*
 11...273. 3
 56: 3...105. *a*, 245.
 5. *b*
 12...164. 5
 57: 5...140. 2
 6...24. *b*
 8...88 (2 f.)
 13...119. 3
 58: 3...24. *b*, 131. 2
 216. 2. *a*
 9...125. 2
 10...216. 1. *b*
 59: 3...83. *c*. (2),
 122. 2
 5...112. 3, 156. 4,
 196. *d*
 10...189
 12...127. 2
 13...92. *b*, *d*, 174. 1
 16...104. *i*
 17...172. 4
 60: 1...157. 2
 4...88 (f. pl.)
 7...105. *c*
 9...104. *c*
 10...105. *c*
 61: 1...43. *b*
 62: 2...105. *d*
 3...16. 1
 63: 3...94. *a*, 119. 1
 16...105. *a*
 19...86. *a*
 64: 2...86. *a*
 5...132. 3
 6...161. 3
 64: 8...\$94. *d*
 10...139. 1
 65: 20...165. 2, 248
 24...263. 1. *b*
 66: 12...142. 1
 13...45. 5
 20...39. 1. *a*
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 1: 5...\$105. *d*
 11...266. 2
 2: 11...11. 1. *b*, 230. 3
 12...111. 3. *a*
 19...105. *e*
 21...220. 1. *b*, 249.
 1. *b*
 24...105. *c*
 27...104. *k*
 34...277
 36...111. 2. *b*
 3: 3...267. *b*
 5...86. *b* (2 f.),
 131. 2
 6...172. 3
 7...249. 1. *a*
 8...60. 3. *b* (2),
 207. 1. *a*
 10...249. 1. *a*
 11...207. 1. *a*
 22...177. 3
 4: 3...158. 2
 7...24. *b*, 221. 5. *a*
 13...141. 1
 19...86. *b* (2 f.)
 30...71. *a* (2),
 275. 5
 31...156. 1
 5: 6...141. 1
 7...75. 2, 125. 1
 13...245. 5. *b*
 22...56. 1, 105. *b*, *c*
 26...139. 2
 6: 27...185. 2. *c*
 7: 4...280. 3. *b*
 10...65. *a*
 13...282
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INDEX III.

HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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Names of the accents § 29, their signification § 29. *b*
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POSTSCRIPT

THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

GENERAL VIEW OF THE VERB.

[illegible]

DECLENSION OF NOUNS.

CHANGES PRODUCED BY ADDING,

1. In a simple ultimate there is no change.
2. If the ultimate is mixed a Segholate form is adopted.

11. The feminine הַ, the plural ים or ית, and the dual ים

In a mixed idiomate,

1. Tseré is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets.

2. The final letter is doubled in nouns from contracted २२ roots, in those in which consonants concurring at the end have coalesced, and in a few others.

3. Segholates resume their primary monosyllabic form before the feminine ending π ; in the plural and occasionally in the dual they receive pretonic Kamets, and the

In a simple ultimate,

1. ה is rejected.
2. י becomes יי, ים, or ים, יים.
3. י and י rarely occur, see § 209. 3.

In the penult,

Kamets and Tseré are rejected, except from nouns in ה

Feminine nouns in \bar{n} , if derived from Segholates, insert pretonic Kannaets in the plural and drop their original vowel; if not, they simply substitute the plural for the singular ending. In the dual \bar{n} , becomes \bar{n} .

Feminine nouns in **ŕ** substitute the plural for the singular ending, and either reject the preceding vowel or restore it to what it would have been if **ŕ** had not been appended.

THE CONSTRUCT STATE

1. The feminine π_1 becomes π_2 ; the dual π^1_1 and the plural π^1_2 become π^1_2 .

2. In a mixed ultimate, Kamets is shortened to Puttahi; so Tseré when preceded by pretonic Kamets.

3. In a simple ultimate π_+ becomes π_-

4. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them.

NOUNS WITH SUFFIXES.

1. Before the grave suffixes (viz.: כֵּן, כֵּן, רַם, רַם),
Nouns of both genders and of all numbers take the form of the
construct.

- II. Before the light suffixes.

1. Singular or plural nouns with a feminine ending adopt the construct form, only changing n_1 to n_2 .

2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.

3. Dual nouns retain the form which they have before the absolute dual termination.

- III. Before all suffixes, grave or light,

1. Segholate nouns in the singular revert to their monosyllabic form, as before the feminine ending **ת**.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

3. Final π is dropped.

PERSONAL PRONOUNS.

	Separate Form.	Suffix	With Utton Vowel of Vowel.		With Sige, Seme.	With Dual & Plural Number.
1 sing.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
plur.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
9 masc.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
plur.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
2 fem.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
plur.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
3 masc.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
plur.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
4 fem.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח
plur.	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח	וְיִשְׁכַּח

INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE

Primary form,	ב	כ	ל	ר
Before vowelless Consonants,	ב	כ	ל	ר*
Before Gutturals with Compound Sh'va,	the corresponding short vowel.			
Before monosyllables and accented syllables,	ב	כ	ל	ר
With the contracted article,	the vowel of the article.			

* Also before the labials ङ, ञ and ण, but ण before vowelless Yodh.

THE PREPOSITION 72, THE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE 72.

Before strong consonants,	45	2	2	175
Before vowelless consonants and strong gutturals,	45	2	2	175
Before weak gutturals,	45	2	2	175
Before gutturals with Kāraks,	45	2	2	175

* But with a disjunctive accept commonly **או**

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